Evangelical Christendom

Nov.-Dec., 1930

Reunion and the Orthodox Churches

It is advisable that the situation created by the Report of the Lambeth Conference on the relations between the Anglican Communion and the Eastern Churches should be stated clearly. It is plain from the report that the Anglican Communion is one thing—very different from Churches in communion with the Anglican Communion. The Anglican Communion is considered to be part of the Universal Church, and its Bishops will meet every ten years. On the other hand the Communion can be in communion with Churches that are not members of its Communion, and share with them all the privileges of a common ministry, a common Table of the Lord with Intercommunion and Inter-Celebration. It is perfectly clear that under normal circumstances greater differences might easily exist between Churches in Communion with the Anglican Communion and the Communion itself, than exist within the Churches of the Anglican Communion. But the terms on which this Intercommunion may be arranged are of the gravest importance to the Church of England—in fact, to all Christian people who visualise Home Reunion. In what we say we shall refer to two Documents only—the Report of the Lausanne Conference on Faith and Order and the Reports of the Lambeth Conference.

In 1888 the Lambeth Conference Committee that considered the relation of the Anglican Communion to the Eastern Churches reported: "It would be difficult for us to enter into more intimate relations with that (the Eastern) Church so long as it retains the use of icons, the invocation of the saints, the cultus of the Blessed Virgin; although it is but fair to state that the Greeks, in sanctioning pictorial representations for the purpose of promoting devotion, expressly disclaim the sin of idolatry which they conceive would attach to the bowing-down before sculptured or molten images." There is no evidence that the Greek Church has in any way changed its customs since 1888, but there is much evidence that the practices condemned by Conference Report have found a position within the Anglican Communion.

At Lausanne in 1927 a very influential deputation from the Eastern Churches felt compelled to withdraw from the Conference, and Archbishop Germanos in giving the reasons for the retirement said: "The mind of the Orthodox Church is that reunion can only take place on the basis of the common faith and confession of the ancient undivided Church of the seven Œcumenical Councils and of the first eight centuries . . . We cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the Ministry of the Church is by the will of Christ, but differ as to whether that ministry was instituted by Christ Himself in its three degrees of bishop, priest and deacon. In the same way we judge there to be no practical value in an agreed formula as to the necessity of sacraments in the Church when there is a fundamental difference between the Churches, not only in regard to their number, but also as to their general significance, as to their particular essential nature and as to their particular effects. This being so, we cannot entertain the idea of reunion which is confined to a few common points of verbal statement; for according to the Orthodox Church, where the totality of faith is absent, there can be no *communio in sacris*.

Nor can we here apply that principle of economy which in the past the Orthodox Church has applied under quite other circumstances in the case of those who came to her with a view to union with her.

This is an official pronouncement signed by a body of Orthodox dignitaries of a most imposing character. It is recent and nothing has happened to make it necessary for us to think that a change has been made in its character. It implies that Union can only take place on the terms laid down by the Orthodox with Churches that acknowledge the Seven Sacraments, the Apostolic Succession and the sacramental theology held by the Orthodox. Where any one of these specified beliefs is absent there can be no *communio in sacris*, and the principle of economy, defined as administrative action to meet a temporary situation without prejudice to any principle of ecclesiastical order, cannot be applied.

At the Lambeth Conference of 1930 Discussions took place between the Patriarch of Alexandria and other Orthodox Representatives and Bishops of the Anglican Communion. A Résumé of their conclusions is published in the Lambeth Report, and although no mention is made of the number of the Sacraments it is clear that the question may come under the following quotation: "The Orthodox Delegation stated that they were satisfied with regard to the maintenance of the Apostolical Succession in the Anglican Church in so far as the Anglican Bishops have already accepted Ordination as a *mysterion*, and have declared that the doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX. Articles must be interpreted in accordance with the Book of Common Prayer." It was stated by the Anglican Bishops that in the Sacrament of the Eucharist "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and that "the Body of Christ is given, taken and eaten in the Holy Eucharist in a heavenly and spiritual manner," and that after Communion the consecrated elements are not merely sacramentally as the Body and Blood of Christ; further that the Anglican Church teaches the doctrine of the Eucharistic sacrifice as explained in the answer of the Archbishops of Canterbury and York to Pope Leo XIII. on Anglican Ordinations; and also that in the offering of the Eucharistic Sacrifice the Anglican Church prays that "by the merits and death of Thy Son Jesus Christ and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion as including the whole company of faithful people living and departed." It was stated by the Orthodox Delegation that the explanation of Anglican doctrine thus made with regard to the Eucharistic Sacrifice was agreeable to the Orthodox Doctrine if an explanation were to be set forth with all clearness.

We have to remark that if this be the official and essential teaching of the Church of England then Evangelical Churchmen have been living in a Church they did not understand, and that the whole Church of England until the rise of the Tractarian movement would have repudiated this teaching. The very points most combated by Evangelicals during the Prayer Book controversy are embraced in this statement, which of necessity involves Adoration of the Sacramental Elements and the Sacrifice of the Mass for the Living and the Dead. The Orthodox delegates laid down at Lausanne that there must be acceptance of the totality of the Faith as interpreted by the Orthodox Church, before intercommunion can take place, and consequently, as a condition of intercommunion, acceptance of Orthodox teaching on this basis is essential by the Church of England.

If this be the case then the door against Home Reunion is barred, for Evangelical Churches can never accept the doctrines repudiated, taught by the Orthodox

Churches in these respects. Of course, it is possible that the Church of England may not demand for its part the same terms of Intercommunion it has accepted on the demand of the Orthodox Church, but we shall then have—if any such intercommunion come about—parts of the Churches in Intercommunion not in communion with other parts. It may be said that this is already the case with the Church of Sweden, but no such rigid terms are laid down in this case. At any rate, it is certain that the Lambeth Conference, or to be more accurate the Committee of the Lambeth Conference, that consulted with the Orthodox Bishops accepted a situation *which can never be acceptable to Evangelical Churchmen or to any Evangelical Free Church.*

When we look broadly at the Eastern Churches and their history before the dire calamities of recent years fell upon them, we find that they believed in persecution of those who differed from them, were not missionary in their outlook and preserved an exclusiveness entirely out of keeping with the spirit of the New Testament. The Lambeth Conference unfortunately made something like Apostolic Succession—although the word is not used in the Resolutions and Encyclical or the Report of the Committee—of the *one* of the Church, *and this is the barrier that cannot be passed by those who hold Evangelical doctrines of the Ministry.* We believe that the steps taken to promote intercommunion with the Eastern Churches involve principles that bar the path to Home Reunion. The recognition of this has caused the deepest sorrow to large numbers of those who have prayed and worked for Reunion, and *we hope that our brethren on the Continent will not think that English Evangelicals accept as their own the statements of the Lambeth Committee of Bishops.* They are controverted and rejected by the great mass of Evangelical Churchmen and by all Evangelical Free Churchmen, whether attached or unattached.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For a growing realisation of the fundamental underlying unity of all who acknowledge Christ as Lord and Saviour.

For the increasing number of younger men and women whose chief concern is to win others for the service of Jesus Christ.

That another Christmas, reminding us of peace and goodwill among men, will be spent under a growing national and international desire to maintain peace and to further co-operation.

LET US PRAY—

For the further elimination of denominational prejudices.

Let us continue in Prayer for the India Round Table Conference, "that God may give the Conference a right judgment in all things."

Also for the Missionary Societies working in India and their Missionaries, that they may have the grace of continuance and all needed courage, strength and wisdom.

For China where, despite unrest, "China for Christ" is the watchword of the National Christian Council and of all working and praying that all homes in China may be truly Christianised.

That those charged with the responsibilities of Government may, without fear, take the necessary steps to ensure civil and religious freedom in Malta.

For the Jews and Jewish Missions in Palestine, Eastern Europe and elsewhere, not forgetting Russia, and for the Divine overruling of present troubles.

That the approaching Universal Week of Prayer may be laid upon the hearts of individual Christians everywhere, so that there is more wide-spread realisation of the duty of personal co-operation by attendance at meetings and the daily use of the topics.

For those who will be responsible for the conduct of the B.B.C. Studio Service on Sunday evening, January 4th.

For all associated in the far-flung work of the Alliance, "endeavouring to keep the Unity of the Spirit, in the Bond of Peace."

"Surely I come quickly. Even so, come, Lord Jesus."

Notes

Please Listen In!—Through the kindness of the B.B.C. the Studio Service from the London Station, 2 LO, on the first Sunday evening of the new year, January 4th, has been reserved for the World's Evangelical Alliance in connection with its Universal Week of Prayer. The Service will be conducted by the General Secretary, and the Address on this occasion will be given by the Rev. W. W. Cash, D.S.O., Secretary of the C.M.S. and Chairman of the Standing Committee of British Missionary Societies. Please listen in, and invite friends and neighbours to do the same! Please also pray that so responsible a privilege may be rightly and wisely used, in the power of the Holy Spirit.

Universal Week of Prayer.—Sunday, January 4th, to Sunday, January 11th, are the dates for the commencement and close of the Week of Prayer. The preparations for next year's observance have been made on a scale hitherto unattempted. Some 20,000 clergy and ministers in the United Kingdom have been personally addressed on the subject, the letter urging the taking of steps to gather their own people for Prayer during the Week and, where possible, to secure local united gatherings on wider lines. All this, of course, is additional to the help already secured, and appreciated, of the laity and others who arrange meetings in home and foreign centres, and upon whose loyal and painstaking co-operation the present wide observance of the Week of Prayer largely depends. The Evangelical Alliance is greatly privileged in the truly œcumenical co-operation it maintains in the observance of the Week of Prayer, and this is ever widening in its geographical content. A new illustrated pamphlet has recently been published by the Alliance describing the origin and organisation of the Week of Prayer, how to arrange local united meetings, and giving reduced facsimiles of the invitation (for 1930) in quite a number of foreign languages and dialects. These include Kanarese, Kusaien, Luganda, Urdu, and Malayalan. We wonder if our readers know just where these (and many other) languages are spoken, necessitating translations of the universal letter of invitation and the topics for Prayer which are usually undertaken on behalf of and at the expense of the Alliance. A free copy of this booklet will be forwarded to any reader who would like to possess one, and already nearly 10,000 copies have been distributed.

The Central London Meetings.—As usual Central London meetings will take place at noon each week-day, and we earnestly commend to all who can do so the opportunity they afford for fellowship in the highest service, and in concert with fellow-Christians throughout the civilised world. Where convenient Halls or rooms are available the Council have again been invited by the Bible and Missionary Societies to make use of them, and the central London meetings will take place at Noon, daily, from Monday, January 5th, to Saturday, January 10th, as follows:—

Monday, January 5th (12 Noon):
At CAXTON HALL (Large Hall),
Westminster, S.W.

Tuesday, January 6th (12 Noon):
At LIVINGSTONE HALL (L.M.S.),
48, Broadway, Westminster, S.W.

Wednesday, January 7th (12 Noon):
At the BAPTIST MISSION HOUSE,
19, Furnival Street, Holborn, E.C.

Thursday, January 8th (12 Noon):
At the CHURCH MISSIONARY SOCIETY,
Salisbury Square, Fleet Street, E.C.

Friday, January 9th (12 Noon):
At the BRITISH & FOREIGN BIBLE SOCIETY,
146, Queen Victoria Street, E.C.

Saturday, January 10th (12 Noon):
At the WORLD'S EVANGELICAL ALLIANCE,
19, Russell Square, W.C.

May we again impress these gatherings upon all who can possibly arrange to attend them, and especially upon business men and younger people engaged in the great City, even if they can only come for part of the hour. These Noon meetings will commence punctually, and close promptly at one o'clock. More detailed programmes will be available shortly, and can be obtained in any quantity free by post on application to the General Secretary, World's Evangelical Alliance, 19, Russell Square, W.C.1.

Ur of the Chaldees.—The lecture by Mr. Woolley at the Caxton Hall on October 6th was a great success. From many we have heard of the delight with which they listened to Mr. Woolley's vivid account of his work and discoveries at Ur, accompanied by lantern pictures of actual finds. The spade is confirming the Bible.

India: The Day of Prayer.—As we write the Day of Prayer synchronising with the opening of the Round Table Conference is behind. God has graciously set His seal upon the whole undertaking, and there was wide-spread co-operation in the movement. No less than sixteen Missionary bodies were represented in the gatherings at the Church House, Westminster, on November 13th, and these were remarkable for the unity which prevailed, and a continuous flow of intercession, with no disturbing elements. Through the Home Secretary a letter was received stating that H.M. the King had been handed a copy of the leaflet containing the call to Prayer and the suggested topics, and that he "was pleased to receive it very graciously." Copies were also forwarded to all the delegates to the Round Table Conference. It was the Alliance which first suggested the appointment of an additional Sunday as a Day of Prayer in the Churches, the suggestion having been adopted by the Archbishop of Canterbury, in co-operation with representatives of the Free Churches. May we remind our readers of the need for continued Prayer, and ask them to use the topics which follow? As many readers have not seen the full call to Prayer and the topics issued by the Alliance, we print them herewith:—

THE SITUATION IN INDIA

Call to Urgent Prayer

Events in India, which comprises 320 millions of British Subjects, have for many months been drifting towards a crisis. The very foundations of law and order have been threatened and violent scenes have occurred in many parts of the land, calling for repression and strong government. Business has suffered and millions of the Indian peoples have been reduced to penury and want through the suspension of trade.

India is unlike any other part of the British Empire owing to its many races, creeds and tongues. It should be remembered that the vast majority of its people live in ignorance and isolation in villages, their lives untouched by agitation unless it is brought to them from the outside. We cannot be blind to the apathetic contentment of the many or to the disturbing idealism of the few, and, except for the reproving of disloyalty to the King Emperor and his appointed Representative charged with the Government of India, it is not for us to praise or blame Indian aspirations and the sectional activities of the Indian people and their leaders. We believe there need be no enmity between India and Britain, but there is conflict of ideals, and distrust reigns where goodwill and co-operation should prevail.

In the presence of this situation a Round Table Conference is about to take place to discuss constitutional problems in connection with the future of India, and on its decisions great consequences will depend. The question arises, "What can we as Christians do here in our own Country?" The reply is obvious. All who realise the gravity of the situation ought to give themselves to Prayer that God may give the Conference a right judgment in all things, so that justice and equity, brotherhood and co-operation, may be established throughout India for the lasting good of its peoples. The problems to be faced and solved are too intricate and involved for human wisdom to reach the right solution, but if no power of man can prevail, the power of Prayer can change men and things and bring order out of confusion, to the Glory of God and the good of India.

Let us then give ourselves to Prayer:

In particular let us pray:

For the Viceroy, as representing our King, that he may have courage and wisdom to know and do what is right in the discharge of his official responsibilities. For the members of his Council; for the Indian Princes, especially those taking part in the forthcoming Conference.

For His Majesty's Government, that they may rightly discern between what is essential and right and what is merely expedient in the proposals to be considered by the Conference.

For the leaders of Indian opinion that they may be willing to trust those who desire the good of their country and who have no selfish or merely national ends in view.

For the members of the Round Table Conference that they may have courage to face difficulties and grace to discharge their duties towards India and the Empire without fear of sectional displeasure.

For Indian Christians, that their words and actions may be ruled by the mind of Christ and what is in accordance with justice, truth and love.

For all races and creeds in India that they may realise their duties and be ready to follow whatever is best for the better understanding of one another in meeting the situation that will arise after the Round Table Conference is ended.

That the peoples of India and Britain may through the events of these difficult days be drawn together in mutual understanding and trust, and in the fellowship of the Gospel of our Lord Jesus Christ.

For the Missionary Societies working in India, and their missionaries, that they may have courage under trial of faith, and the grace of continuance in well-doing, knowing that "in due season we shall reap."

Malta.—The Council have the situation in Malta under constant review. An outstanding feature was the motion in the House of Lords on Wednesday, November 5th, by no other than Lord Strickland himself, to call attention to the political conditions in Malta, to move for papers, and to ask His Majesty's Government whether:

(*a*) Information will be sought through the British Mission at the Vatican as to whether the Holy See has authorised threats of excommunication of candidates and members of the Imperial Parliament for speaking in favour of Maltese Ministers in connection with the Maltese crisis.

(*b*) Assurance will be given that the powers transferred to the King of England, as successor of the Sovereign Grand Masters of Malta, will be exercised to object to the episcopal appointment of candidates against whom the Governor of Malta may have recorded a veto, and whether, to strengthen this right, care will be exercised in future not to go beyond its strict interpretation by suggesting candidates for political reasons, or on account of their being conspicuous for British culture.

(*c*) Without any specific allegation of having attacked faith or morals, the ecclesiastical authorities in Malta have banned the printing, reading, and selling of newspapers of the party in favour of British culture, to the detriment either of the inhabitants or of the livelihood and interests of British subjects not domiciled in Malta: whilst ecclesiastical authorities subsidize a Press that has violently attacked the party in favour of British culture, and does not ban newspapers advocating repudiation of allegiance to the King, or Italian literature opposed to religion and morals.

(*d*) The Government is aware that the Press of the party that stands for Italian culture in Malta has recently printed appeals to postpone loyalty towards the King-Emperor in favour of obedience to another authority.

(*e*) Protection will be given against plots to assassinate the head of the Ministry, by publishing what is known of these plots and one attempt in that direction.

(*f*) In view of the fact that a part of Ordnance V. of this year is admittedly *ultra vires*, and the rest has had to be substantially modified, the whole Ordnance will be repealed to facilitate the re-enactment of such portion thereof as may be constitutional.

(*g*) The first representative of the King of England in Malta reported in a despatch presented for this Parliament that the revenue of the Bishopric was four times that of any private landowner, and might be a danger to public order if not equally expended for the education of the clergy.

(*h*) Monsignor Dandria, a canon theologian, and the emissary who has been recently in England to state the case in the Press against Maltese Ministers, said in the Maltese Parliament on February 6, 1928, that "the Bishop has no power to interfere in the election or constitution of the two Houses of Parliament."

Lord Passfield, Secretary for the Colonies, in reply, said there was absolutely no question of any alteration of the position of Malta as one of His Majesty's possessions. Every means was being explored whereby the Constitution of Malta might be established on a firm basis for the future, and made an appeal to Lord Strickland to withdraw his motion for papers, and the motion was by leave withdrawn. In the meantime, it is interesting to note that Lord Strickland, in speaking to his motion, stated that "there was now a general concensus of opinion that a Royal Commission should precede an attempt at remedial legislation by a simple Act of Parliament repealing the present Constitution, so that it might be re-enacted with amendments by letters patent." It will be recalled that this suggestion was contained in the Resolution on Malta adopted by the Council of the World's Evangelical Alliance in July last. We hope if this advice is followed that the subject of Civil Marriages in Malta will not be overlooked. Every aspect of the present attitude of Roman Catholic influence in England and throughout the British

Empire demands that whist they receive in religious liberty shall not be withheld either in Malta or other countries where Roman Catholicism prevails. We call attention to the kind of propaganda which is furthered in the Press of this country by remarking that a letter appeared recently in a provincial newspaper signed by the initials "C.A.S." In this communication the Malta situation was discussed as if religious liberty was being withheld from the Maltese, the usual sophistries finding place in the letter—apparently from an individual correspondent. Enquiry suggested that the initials "C.A.S." stood for those of the "Catholic Action Society," an association of jesuits formed for the purposes of Press propaganda. It is to the credit of the newspaper referred to that an extended reply to the letter in question asking whether the initials were as stated and suggesting that in future a propaganda association should write openly as such, was inserted by the Editor.

While the Malta situation is developing another conflict is attracting wide-spread attention and calls for comment. The Bishop of Liverpool, who recently presided when Dr. Coulton, the eminent Cambridge Professor, lectured in Liverpool on Roman Catholicism, is collating evidence of the immoral and unjust operation in this country of the papal decree, "Ne Temere." Dr Coulton, who is quite able to look after himself, has come in for much violent and vulgar abuse for his lectures (which we are glad to hear are to be published by Messrs. Nesbit and Co.), and as we write the Bishop of Liverpool is under attack for his brave and courageous action. The new campaign against Roman Catholic propaganda is developing indeed, and we express the hope that other occupants of the Episcopal Bench instead of confusing the issues with expressions of hope that before long reunion may be possible with the Roman Church, will come to see that the present attempt to restore papal dominance in England and the methods under employ to further this aim demand more than pious utterances, and the realisation that Rome cannot change and has no part or lot in a free and unfettered Church of Christ. She is and will be still the same in her arrogant claims, her pagan idolatries, her cruel and merciless domination, and her inborn hatred of everything savouring of Protestantism.

Dr. Alexander Robertson honoured.—While writing on the subject of Rome, we rejoice in a letter to hand from the Rev. Alexander Robertson of Venice mentioning that the King of Italy has created him a Commendatore of the Crown of Italy. Dr. Robertson remarks "I am proud of this, not for myself alone, but for the cause I represent. It shows His Majesty's liberal Christian spirit. He knows all about my Church, etc., I am glad of it for my Church and country." The insignia of the Order conferred upon Dr. Robertson is a gold cross and ribbon. It has been wisely conferred, and we hope Dr. Robertson, a long standing member of the Evangelical Alliance, will live long to enjoy the honour bestowed upon him.

The New Alliance Hymnal—Referred to in our last issue, the New Alliance Hymnal is now ready and from every point of view is a pleasing publication. We invite our readers to send for a specimen copy (Threepence, post free) and they will not be disappointed. In clear type, specially cast, suited to all eyesights, in its unique selection of hymns, 127 in all, adapted for united gatherings and for use during the Week of Prayer, and in other respects, the New Alliance Hymnal is to be thoroughly recommended.

A Welcome Communication. — If space permitted we could from time to time print many interesting and welcome letters received at Headquarters, most of them according commendation to the Council and all concerned for the alive, alert, and withal charitable spirit in which the principles and work of the Alliance are furthered. The following letter has just reached the General Secretary. It is from the Bishop of Kootenay, British Columbia :—

VERNON, B.C.,
October 16th, 1930.

My dear Mr. Gooch,

I have just got back from England, hence my delay in replying to your request to sign the invitation for the Annual Week of Prayer, 1931.

This I very gladly do and trust that God's blessing may rest upon this united act of Christian intercession. I do feel very strongly the value of your work in fighting the present world-wide move on the part of the Papacy for universal dominion in things temporal and spiritual. In Canada the present activities of Romanism are most marked.

I cannot find any fault with your attitude towards the extreme Romanizing tendency of a small section of the Anglo-Catholic school of thought in the Church of England. But I think that your influence would be increased if you recognized more fully that the great central body of High Churchmen are far removed from any legitimate charge of Romanism, that they have and always have had a true place in the Anglican Communion and therefore in the Universal Church of Christ, and that the liberty wherewith Christ has made us free extends to them as well to those who appropriate to themselves in an exclusive sense the name of Evangelical. I do not think that the terms Catholic and Evangelical should ever be used in a narrow exclusive sense.

With kind regards,

I am, yours most faithfully,

ALEXANDER J. KOOTENAY.

Another Helpful Letter.—The Alliance rejoices in its wide-spread fellowship, and almost the same post which brought the communication quoted above brought the General Secretary another from an old friend, Rev. A. R. Stark, who has fulfilled thirty-seven years of missionary service in Chile and Bolivia. Mr Stark is now invalided home, and after his arrival he writes: "During the many years in that great Roman Catholic field it has always been a source of strength to realise that we enjoy the fellowship of such an organisation as the Evangelical Alliance, standing as it does for religious freedom. I cannot tell you how much I appreciate the strong Protestant tone which rings in EVANGELICAL CHRISTENDOM. 1930 is a notable year in the history of Protestantism, and although centuries have passed it is not too much to say that all that justified Luther in Germany, Zwingli and Calvin in Switzerland, and Knox in Scotland, justifies evangelical Protestantism in South America. Long may the Alliance be a rallying centre of the great Evangelical Churches."

Missionary Reunions.—The new session of Missionary Reunions opened on October 16th at the Alliance House. Our Treasurer and Chairman of the Executive Council, Mr. R. C. Hart Dyke, presided, and a really inspiring address on the work of the Elgon Mission of the C.M.S. was given by Rev. W. S. Syson, at present in this country on furlough. Probably many readers do not know just where this mission works, and we explain that it is part of the Diocese of the Upper Nile, and consists of the northern and eastern sections of the Uganda Diocese. It is a vast field for work, organized on sound evangelical lines, and those desiring to know more about it will be pleased to learn that the Hon. Treasurer of the "Upper Nile Diocesan Association" (recently formed) is Rev. H. Murray Webb-Peploe (1, Evelyn Gardens, S.W.7). This initial meeting of the new session was made further impressive by the presence of Mr. and Mrs. J. W. Wiles of Belgrade, Yugoslavia, Mr. Wiles, who is the Secretary for South-Eastern Europe of the British and Foreign Bible Society, being in London for a few weeks. Before the meeting closed the General Secretary took the opportunity to refer to Mr. Wiles' work and influence throughout the Balkan States of Europe, and warmly thanked him and Mrs. Wiles for their helpful co-operation when he visited Yugoslavia and other countries of S.E. Europe last Spring.

On Thursday, December 18th, there will be a reception of Bishop Taylor-Smith, who will speak (with lantern pictures) on his recent tour through Africa with Mr. Ernest E. Shaw (who will preside). On Thursday, January 15th, the China Inland Mission will be represented by Mr. and Mrs. Ernest Weller, who have a thrilling story to tell, of capture by brigands — and of God's deliverance.

"The Way of Renewal"—A Great Meeting, January 7th. — During the coming Week of Prayer the Alliance is arranging a great evening meeting at the Kingsway Hall, on Wednesday, January 7th, at 7 p.m. The Chair will be taken by Mr. A. Lindsay Glegg, and the Speakers will include the Rev. C. M. Chavasse, M.A., M.C., Master of St. Peter's Hall, Oxford, and the Rev. W. Y. Fullerton, D.D. Mr. Roy Henderson will sing, and there will be other features conducing to a New Year's devotional gathering directed to a subject of first importance at the present-time—Spiritual Revival, "The Way of Renewal." There will be some reserved seats and those desiring them are advised to make early application to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Continental Protestantism:

TWO NOTABLE CONGRESSES

By HENRY MARTYN GOOCH

THE year 1930 has been noted for conferences and congresses, international and otherwise, and not least for some directly associated with Protestantism. The dread of this noble term which seems to have dominated the Bishops at Lambeth finds no place on the Continent of Europe, and it has been my privilege on two occasions, in June and October, to be the representative of the Council of the World's Evangelical Alliance (British Organisation) when Protestantism, historic or present-day, has been the subject of conference from first to last. We shall do well in this country to learn a lesson as 1930 closes from our Protestant brethren on the Continent of Europe, for they are thoroughly awake to the evils of the great Roman push, and as Churches and individuals are alive to the necessity for co-operation as well as witness for the maintenance of the Reformation heritage.

AUGSBURG

During June there was held at Augsburg the commemoration of the 400th Anniversary of the Augsburg Confession. Concerning this "Confession" Bishop Ward has contributed to these pages (EVANGELICAL CHRISTENDOM, May-June) an illuminated account, which shows that the principle laid down four hundred years ago stands fast to-day, "that the Truth that comes from God is the only thing that is vital, and that doctrines and institutions framed by men are variable and not binding on the consciences of of those saved by faith." To this fact Augsburg gave unqualified witness, and the great throngs that moved into the Churches and public buildings during the Commemoration, representative of world-wide Protestantism, were undoubtedly as graciously alive

AUGSBURG
The Rathaus or Town Hall

to the fact as much as to the memory of what happened within their ancient walls centuries ago. Two features of this great commemorative Festival stand out in the writer's experience as a delegate from England—first, a notable gathering (by special invitation) in the Town Hall of Augsburg, when among those present was a former Chancellor of the German Empire and other notables, the welcome being uttered by a magnanimous Roman Catholic Mayor, who

400th ANNIVERSARY OF THE AUGSBURG CONFESSION
View of the great Festival Service in the Barfusser Church, June 25th, 1930

spoke within a few yards of an adjoining room laid out as a museum and where rested the death mask of Luther and many other reminders of the days when Roman Catholics would have found it difficult to pay any sort of tribute or welcome to Luther or to Lutherans!

The second feature, and even more impressive, was the great and central Festival Service in the Barfusserkirche at Augsburg (see Illustration). No one who had the privilege of being present can ever forget the sight or ceremony. The Barfusserkirche is, of course, the former chapel of the Barefoot Monks. It is now a great and impressive Lutheran Chapel. It is not possible to convey to paper the sight which met one's eyes when this remarkable gathering commenced, but I am fortunate in being able to reproduce the accompanying photographs recently received from Germany, which happened to be taken by the official photographer at the actual moment of my rising to speak, and to hand over the illuminated address of my Council contained in a leather case (which can be seen on the top of the font, behind which the seven selected Speakers from foreign countries were seated). Here, standing on the very spot where

Luther stood when preaching in the historic Barfüsserkirche, one just wondered what Luther would have felt, and said, had he been present in the same chapel on June 25th, 1930! As far as my own message was concerned, before reading out the Address I directed the thoughts of the vast audience to Psalm 133, and did not fail to stress the importance of the unity it portrays to the Protestant world of to-day. One came away from Augsburg realising that German Protestantism is neither a disunited or a dying force, and wishing the same could be said of all countries.

ZURICH

In October, the fourth biennial Conference of the International League for the Defence and Furtherance of Protestantism took place at Zurich, the arrangements for which were carried out by the Swiss Protestant Volksbund. Although different to the Augsburg Commemoration, the Zurich Conference was impressive, and the very establishment of this International League provides evidence that on the Continent, as I trust in this country, indifference to the propaganda of Rome on the part of the Churches of the Reformation is passing away. One danger here is the Anglican Church, the majority of those on

ANOTHER VIEW OF THE GREAT FESTIVAL SERVICE

The picture was taken by the official photographer while Mr. Gooch was addressing the vast audience, and just before he handed over on behalf of the World's Evangelical Alliance the Address of congratulation

the Episcopal Bench being in favour of re-union, which turns towards the East rather than towards the Reformed Churches. On the Continent, however, it is different, and if we can help our brethren there and they are prepared to fight the battle of the Reformation on the basis of Truth (there is no other weapon equal to the sophistries of Rome), then a new emancipation of Europe is in sight.

In the meantime it is all to the good that the Protestant Churches of Europe are seeking by conference and co-operation

ZURICH

to make Continental Protestantism a living and collective force. Zurich was an appropriate centre for the fourth biennial Conference, at which I again represented the Council of the World's Evangelical Alliance. The associations of Zurich with Zwingli and Calvin, the former especially, and the pleasing setting of the town generally with its grand but distant view of the Alps, are factors in favour of such a conference centre, and not even the weather, continued rain and storm throughout, could damp the enthusiasm of those assembled from many different countries. Hospitality was provided, and I had the privilege of staying, in company with my friend Dr. Bain, of Belfast, with some truly hospitable and kind friends, whose knowledge of the English language made the sojourn with them still more enjoyable. Our friends on the Continent, in Switzerland anyway, rise earlier than we do (not that I am in the habit of getting up late!), and the Conference sessions commenced at the rather unearthly hour of 8 a.m. daily, continuing for four hours at a stretch; then resuming at 4 p.m., and continuing until 7 p.m. As there were evening engagements afterwards the condition of the delegates at the end of each day can be imagined! Nevertheless, everything went well, and the Conference was an undoubted success. The arrangement of the programme showed great insight and wisdom on the part of the General Secretary (to whose ability and enthusiasm the League owes much), Dr. G. Ohlemuller, of Berlin. Important subjects were discussed—such questions as "Protestant Spiritual Life," "Protestant Public Activity,"

GROSSMUNSTER CHURCH, ZURICH
The Church in which Zwingli preached

"The Position, Task and Responsibility of World Protestantism," and a strong feature was the reviews by various foreign delegates of the position and progress of Protestantism in their own countries. On other pages will be found an informative paper contributed by the Rev. J. Hutchison Cockburn, of Dumblane, on "Protestantism in Scotland" (this paper was read in his absence by Rev. J. E. Oldham, Minister of the Presbyterian Church at Lausanne. The address I gave on "Some Aspects of Protestantism in England" is also printed. The League wishes to gather a strong British group, and we should help them. Their appeal is to the Evangelical Alliance, not only for its world influence and setting, but for its breadth of outlook and Christian spirit towards those who differ, and yet who follow the Augustinian precept "in things essential, unity, in things non-essential, liberty, in all things, charity."

Continental Protestantism calls for the wider sympathy of the Churches at home. There are needs, financial needs as well as those of less material importance, which can only be met by the prayers and practical co-operation of fellow-Christians in England, and countries beyond Europe. The World's Evangelical Alliance desires to be a connecting link for their encouragement, maintenance, relief. For eighty-four years it has sought to further in every possible way the spiritual interests of these Churches of the Reformation, and to-day a new sense of Protestant consciousness and responsibility among the Protestant Churches of Europe, with new difficulties, calls for the best we can give in token of Christian sympathy.

ZWINGLI MONUMENT
It stands at the back of the Church

Some Aspects of Protestantism in England*

By HENRY MARTYN GOOCH

THE long freedom enjoyed by all religious organisations in England has brought with it a spirit of tolerance, which is very often indistinguishable from indifference. As citizens Roman Catholics have the right to hold public offices and to be treated in all respects on an equality with their Protestant fellow countrymen. We rejoice in this freedom and intend to maintain it.

The Roman Catholic Church in England has, however, lately become propagandist in a manner it was not since the reign of Queen Mary. It has grown in numbers through the influx of Irish Roman Catholics, but it has not increased out of proportion to the rest of the population. It claims to make 11,000 converts yearly *but its leakage is very much larger*, and a considerable proportion of its converts come from mixed marriages. It has a number of skilled publicists some of whom are recent converts who never lose an opportunity of advancing the interests of the Roman Church and these men and women have an influence over the public mind, which believes them to be more important and representative of religious convictions than they really are. When they are faced by the facts of history they either retire into silence or fall back on invective. This in England has little weight.

The spread of Anglo-Catholicism in England with its reversion to medieval teaching and practices has done much to win a favourable hearing to the propaganda of Rome and a considerable proportion of the converts to Rome—who do not come from mixed marriages—are derived from Anglo-Catholic congregations. It would seem to a superficial observer that this lapse to Medieval teaching had captured the National Church and changed its character. Undoubtedly the movement has had great influence with the Clergy *but it has not captured the laity* who are stoutly Protestant in their convictions as strongly opposed as in the past to specific Roman doctrine and practices. The recent controversy over the Revised Prayer Book proved this. Although the Revised Prayer Book had the support of nine-tenths of the Episcopate and had behind it the votes of the great majority of the Church Assembly and was supported in the House of Commons by the leader of the Conservative party, it was twice defeated in a free vote of a House that consisted of a large majority of Conservative members. The root cause of the defeat was the conviction in the minds of the people of England that the changes made in the National Book of Common Prayer were in a Romeward direction and they brought such influence to bear on their Parliamentary Representatives that they voted against its approval. Even the supporters of the Book have said that it was highly unpopular—in spite of the backing of Churchmen—because it ran counter to the Evangelical, *i.e.*, the Protestant convictions of the Christian public. The awakening of the Protestant conscience came as a surprise to many who were inclined to think that the country cared nothing about these things and was indifferent in matters that divided Christian people.

More recently the attempt of Roman Catholic Bishops supported by the Vatican awakened such a manifestation of public opinion throughout the country as to prove to the slowest mind that the nation will not permit the Vatican in any way to intervene in the civil life of the Empire. The refusal of the Sacraments to those who dared to vote against the wishes of the Priests was seen to be the revival of the claim of Rome to be supreme in all matters that affect the life and actions of her religious subjects irrespective of the principles of civil liberty and freedom. It is hardly too much to say that the public of England was amazed and shocked out of its incredulity that such things could be in the Twentieth Century by the action of the Pope and the Vatican. Malta, which is outside the English element, is practically inhabited by Roman Catholics only, and the Roman Church has in the past endeavoured to treat it as subject to its laws

*Address at the International Protestant Congress, Zurich, October, 1938.

and rule regardless of the fact that it is part of the British Empire. It went too far and the Imperial Government has suspended the Constitution until freedom is restored. It will not under any pretext permit the Roman Church as a Church to interfere in any way with the liberty of the Maltese to enjoy the free exercise of their respective modes of religious worships and freedom of choice in civil life.

In these two movements of public opinion the World's Evangelical Alliance has been acknowledged to represent Protestant convictions and to voice the deep religious convictions of the country. It stands, as it has stood for eighty-four years, for Religious Liberty founded upon the freedom of the Gospel of Christ. It emphasises the Sufficiency and Supreme Authority of the Holy Scriptures in all matters of faith and morals. It holds firmly by the great Protestant principles of the Reformation, especially the right of Private Judgment and free access of the individual soul to God through Christ. And in so doing it is conscious that it is faithful to the teaching of Holy Scripture restored to the Church at the Reformation.

The Alliance also witnesses to the essential unity of all Believers in the One Body of Christ which is His true Church. It believes that the realisation and manifestation of this unity must precede any Union of Churches, and deeply regrets that in the recent Lambeth Conference the Bishops seemed to be more intent on Union with unreformed Churches of the East than with the Churches of the Reformation. The people of England do not share the views of the Bishops and already there are signs of strong protest within and without the Church of England on the decisions taken and the declarations made by the Bishops at Lambeth. The British Christian public do not believe in the exclusion of grace from those non-episcopally ordained, and regret most sincerely that the Bishops declined—largely on grounds of policy — to confirm the statement signed by many of the most prominent English Bishops *that the non-episcopal Ministries are real Ministries of the Word and Sacraments.*

The Evangelical Alliance desires to strengthen and widen the links that bind British and Continental Protestantism. We are engaged in a common struggle against superstition and secularism. Only by closer union can we make clear the strength of the convictions that lie behind our common Faith, and I am thankful to have been able to visit your Conference and thus to address it with the knowledge that behind my attitude and these remarks stands the great majority of Englishmen, whether they are members of the National Church, the Evangelical Free Churches, or of unattached congregations, on an undenominational basis.

MIXED MARRIAGES—A New Zealand Law

A correspondent to the *Manchester Guardian* commenting upon the valuable and urgent public service of the Bishop of Liverpool by calling attention to the methods by which Roman priests bring relentless pressure upon non-Roman partners in mixed marriages, calls attention to an Act of Parliament (Marriage Amendment Act, 1920) in New Zealand which includes the following provisions :—

1. Every person commits an offence against this Act, and is liable on summary conviction to a fine of one hundred pounds, who—

(*a*) Alleges, expressly or by implication, that any persons lawfully married are not truly and sufficiently married; or

(*b*) Alleges, expressly or by implication, that the issue of any lawful marriage is illegimate or born out of true wedlock.

2. "Alleges" in this section means making any verbal statement, or publishing or issuing any printed or written statement, or in any manner authorising the making of any verbal statement, or in any manner authorising or being party to the publication or issue of any printed or written statement.

He adds :—

"It is a drastic law aimed solely and directly at the Roman Catholic priest in New Zealand."

Roman Catholicism in Scotland*

By J. HUTCHISON COCKBURN

(Convener, Committee on Church and Nation, in the Church of Scotland)

The population of Scotland at the Census of 1921 was 4,882,497. Of the adult population 44 per cent. belonged to the Church of Scotland (Presbyterian),

12.31 per cent. to the Roman Catholic Church,

2 per cent. to the Scottish Episcopal Church,

5 per cent. to other Protestant Churches,

·6 per cent. were Jews,

and the remaining 36 per cent. are attached to no Church, but are predominatingly Presbyterian in their training and outlook.

There are two Roman Catholic populations in Scotland, quite distinct in origin and in outlook, and in the parts of the country which they inhabit.

I.

The Native Roman Catholics are to be found in those parts of the country which were unevangelised when the Reformation swept over the land. Only in two counties of Scotland are the number of such Roman Catholics considerable; in Inverness-shire in 1922 there were 1,800 Roman Catholic school children out of a total enrolment of 12,800, and the same year in Dumfriesshire there were 534 out of 12,711. A few other native Roman Catholics are to be found in certain of the Western Islands, and in the uplands of Banffshire and of Aberdeenshire. But these Roman Catholics do not in any sense make the problem of Scotland. They are quiet, law-abiding people, of Scottish character and outlook; they reside mostly in country districts, and cling to their home and native soil, and for all practical purposes we may leave them out of our consideration. On a liberal estimate their numbers are about 70,000.

II.

The Irish Roman Catholics form the problem with which Scotland is confronted, and for which no adequate solution has been found. They are an immigrant population, and they and their forbears have come to Scotland within the last hundred years. When the industrial development of Scotland took place in the nineteenth century, the Irish Roman Catholics, driven by agricultural depression in Ireland, came over in large numbers to supply the demand for cheap labour on the roads, railways, mines, shipyards, waterworks and mills. Those who came invited their friends and relatives to follow. Undoubtedly this Irish labour was welcomed, because it was cheap, but it was not particular as to how it was housed, its habits were, and remain, on a lower level than those of Scottish labour. In no sense did it seek to merge itself in the people among whom it had come to live, and its priests have done everything possible to keep it a population apart from the Scottish race. It is educated in its own schools, which are entirely supported by the State; it practises a quite different type of religious observance, particularly in its use of the Lord's Day: its habits are such that, if the Irish Roman Catholics get a footing in a village street, it will not be long before the Scottish Protestant population has departed from that street, and altogether it belongs to a lower type of civilisation, and constitutes a real danger of our Scottish race.

Parallel with this immigration of Irish Roman Catholics into Scotland, there has gone a steady emigration of Scotsmen to the Colonies and to the United States of America. Displaced Scottish labour found its outlet abroad, with the result that Scotland has had to endure the removal of much of its best stock and its most competent workmen at the same time as it had thrust upon it, in increasing numbers, this alien race.

Very soon the Roman Catholic Church saw its opportunity of destroying the unity and coherence of the Scottish people. Before the Irish Roman Catholics came, Scotland was almost entirely Presbyterian. The

* Paper read at the International Protestant Congress, Zurich, October, 1929, and subsequently printed in *The Scots Observer*.

Reformation had practically extinguished the Roman Catholic Church, except in those quarters already mentioned, where the lack of preachers in the sixteenth century had left some districts unevangelised. The Episcopal Church in Scotland also retained the allegiance of many of the nobility and landed gentry in certain quarters; but, generally speaking, before those Irish infestations Scotland was homogeneous in its ideals and in it religion. But not so now; there are two populations in Scotland, a Scottish and an Irish, and the latter by peaceful infiltration are supplanting the Scottish to an alarming extent. The growth of the Roman Catholic population of Scotland is due not to converts, for these are few, but to continued immigration and to the increase by natural generation, combined with emigration of Scotsmen abroad.

The Scottish Census of 1851 included an enumeration of those why attended Church on a given day in all denominations, and the figures showed that in that day the Roman Catholics were 4½ per cent. of the total numbers who went to Church. In 1921 the Roman Catholics were 12·33 per cent. of the population; and in 1930 the figure has risen to 13·33 per cent.

The following figures show that while the Roman Catholics in the last few years have not increased in numbers as they did in earlier years, their percentage in the young life of the nation has increased:—

In 1921 there were 123,201 births in Scotland; of these 21,393 or 18·17 per cent. were baptised by the Roman Catholic Church. In 1928, of 96,822 births, 18,592 or 19·2 per cent. were baptised by the Roman Catholic Church; which shows that though their baptisms are decreasing in number, they are increasing in percentage of the total births.

In Glasgow, the Roman Catholic baptisms show:—

In 1914. 7,391—25 per cent. of births in Glasgow.

In 1927. 6,901—29½ per cent. of births in Glasgow.

In 1928. 6,969—29½ per cent. of births in Glasgow.

In 1921, in the Roman Catholic diocese of Glasgow, which includes Lanarkshire, Dumbartonshire, Renfrewshire, North Ayrshire, and a small part of West Stirlingshire, the total population was 2,070,000, of whom 450,000 or 22 per cent. were Roman Catholic and almost entirely Irish by birth or descent. In Lanarkshire, the most densely populated county in Scotland, there are areas where they number one in three, while for Scotland as a whole they are one in eight, and everything points to the increase of this alien race, and to the decrease of the Scottish people in numbers. The following figures speak for themselves:

The Roman Catholic population in Scotland (of whom 90 per cent. are of Irish birth or descent):—

In 1881	numbered	327,329.
In 1901	,,	430,900.
In 1911	,,	518,969.
In 1921	,,	601,304.

While in that period the Roman Catholic population has almost doubled itself, the rate of increase in the Scottish population was only about half of the Roman Catholics in the period 1881 to 1901, and less than one-sixth of the Roman Catholic increase from 1901 to 1921.

The increase in the number of Roman Catholic marriages points in the same direction.

1861-65	there	numbered	1 in	16.
1881-85	,,	,,	1 ,,	10.
1901-05	,,	,,	2 ,,	19.
1919-21	,,	,,	1 ,,	8.
1926-28	,,	,,	1 ,,	8.

In the schools under the Glasgow Education Authority, from 1919-22, there was a decrease in the number of Scottish children of 6,071, and an increase of Roman Catholic children of 612; from 1922 to 1926, under the same Authority there was a further decrease of Scottish children of 6,515, and a further increase of Roman Catholic children of 418. From 1919 to 1926, under Lanarkshire Authority there was a decrease of Scottish children of 431 and an increase of Roman Catholic children of 2,650. In the Renfrewshire Authority, 1919-1922, a decrease of Scottish children of 301, and an increase of Roman Catholic children of 417.

Statistics prove that this is not due to the Irish family being larger than the Scottish family of the same social strata, though it is to be feared that the restriction of family increase is beginning to operate more in Scottish working-class families than in the Irish; but the main causes of increase in Irish population and the very small increase in Scottish population, are immigration of

the Irish into Scotland, and the emigration of the Scots from Scotland. For the first time on record the 1931 Census will show a decrease in the population of Scotland. For the moment the Irish immigration into Scotland has been largely stopped, owing to bad trade and increasing unemployment, but the emigration of Scots still continues, though this emigration also has declined somewhat from the total of 40,000, which was the average for the years 1924-28. In 1923, 88,584 persons left Scotland for non-European countries, exclusive of those who went for less than a year.

In many areas of Glasgow, Dundee and Edinburgh, and in some villages and small towns, the population is already predominantly Irish. In some mining areas the Scottish mining population has departed, finding it impossible to live and work alongside of the Irish. Irish foremen give preferential treatment to Irish labourers, and even in works provided by towns for the decrease of unemployment Irish labourers, tramping the country, have been known to get employment, while the unemployed Scotsman of the town has been refused a job. It is not an over-statement to say that through the various causes outlined, the industrial plain of Scotland, stretching from Glasgow in the west to Dundee and Edinburgh in the east, will soon have within it a dominant Irish race. The industrial areas increase in Irish population, and the rural areas, which are predominantly Scottish in population, are losing their people by emigration abroad, and by the drift from the country to the town.

The problem that faces Scotland is one that is much deeper than the statistics show. Wherever we turn we find the Roman Catholic Church dominated by the desire to undermine the ideals and the institutions of the Scottish race. The Irish Roman Catholics are financially poor, and they leave no relief funds untapped, but claim them to the utmost extent and so receive a very much larger proportion of poor relief than is their due. The percentage of Irish prisoners is very much greater than their numbers warrant, which proves that morally they are below the level of the Scottish people. They are more intemperate and more improvident than our own people, and on the whole they show no desire to rise in the social scale. They have the Celtic gift of speech, and have been able to exert an undue influence in the public bodies that govern local affairs in Scotland. In Trades Unions and in Co-operative Societies they have asserted themselves, and in many ways have influenced the Scottish character for the worse. They are one of the potent causes of the increasingly wrong use of the Lord's Day, and in all this they are aided and abetted by the Roman Catholic priests and leaders of the Church, who have set themselves to win Scotland for Rome.

In recent years the Roman Catholic Church has been greatly strengthened in Scotland by passing of the Education Act of 1918. This Act was discussed and passed at a time when the minds of the Scottish people were so exercised with the war that we could give real attention to nothing else. I need not go into the details of its provisions, but rather emphasise its general result, that in proportion to the numbers of Roman Catholics in Scotland the Roman Catholic Church is, by its provisions, the most richly endowed Church in Scotland; and the over-taxed people of Scotland, suffering dreadfully at the moment from unemployment in their industries, have to pay immense sums for the use of buildings over which they have comparatively little control. A recent decision of the Law Courts has made it possible for the Roman Catholic Church to build schools in any quarter where they think they ought to have schools of their own, and then to call upon the nation to pay for these schools and take them over as part of the Educational System of the land.

In all this situation, which will be seen to be very desperate, it is not to be imagined that the Church of Scotland has been blind or idle. The whole matter has been fully reviewed on several occasions in the General Assembly, especially in reports presented to the General Assembly of 1923 and 1927. The Government has been approached on several occasions, and interviews have been held with successive Secretaries of State for Scotland; the Home Secretary granted an interview, but no Government seems willing to touch the question. The present Government, which is labour, owes too much to the Roman Catholic vote in Scotland to take any steps in the matter, and although the last Conservative Government promised to do something to regulate immigration, they lost office before anything could be done. The past cannot be undone, but at least the

Church is trying to safeguard the future, and our demands may be summarised as these :—

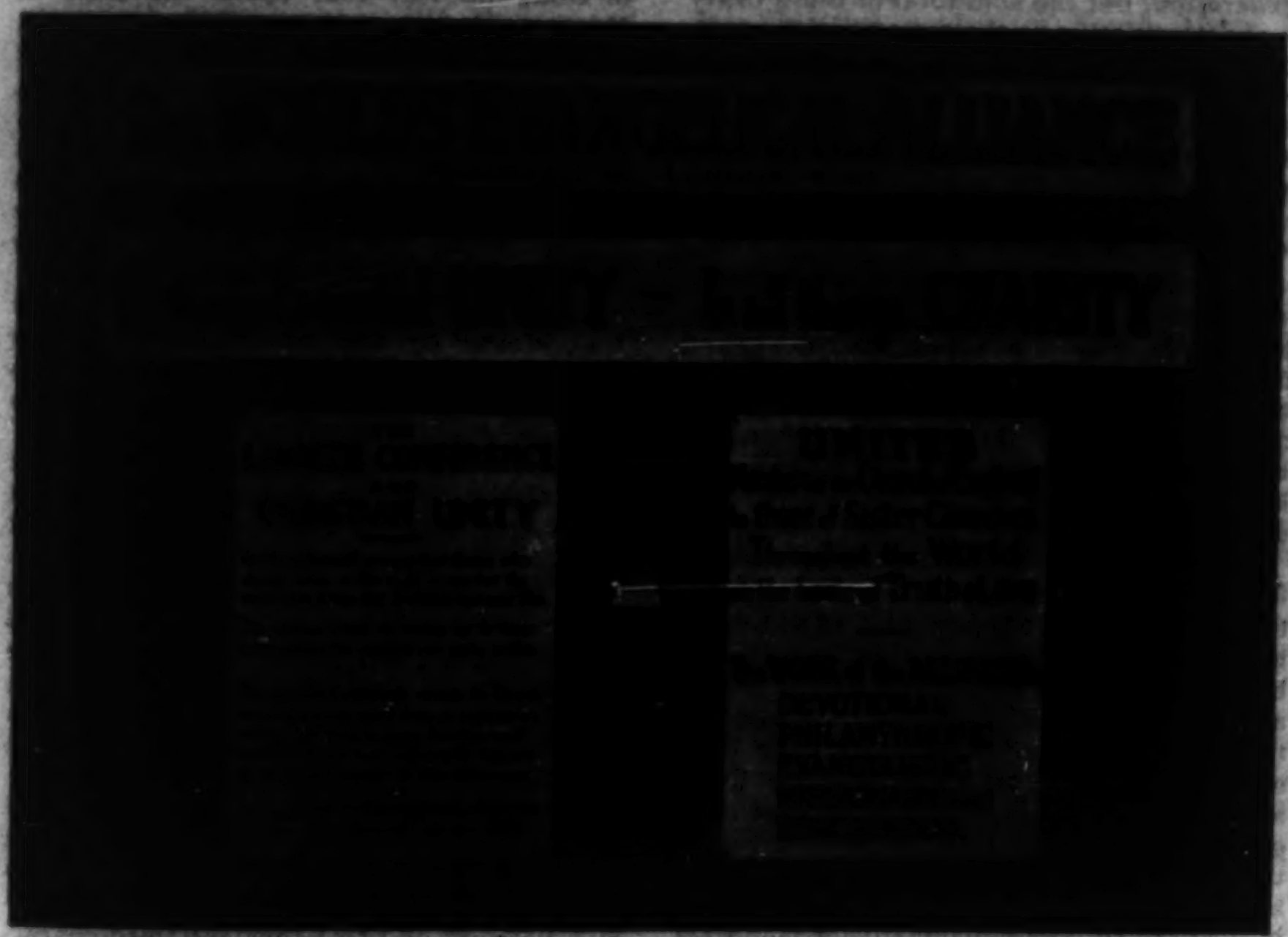
I.—The appointment by Government of a Commission of Enquiry.

II.—The regulation of immigration so long as thousands of native-born Scots are without work.

III.—The repatriation of those Irish who, within a given time of arrival, become a burden on public funds, or are convicted of crime.

IV.—Enfranchisement of the Irish in Scotland only after a minimum period of residence.

It is recognised that the problem cannot be solved by considering Scotland alone. It is a problem for England as well in this sense, that it is no use to regulate immigration into Scotland if Irishmen can land in England and walk over the border into Scotland; but the situation is so grave for the Scottish people and for the ideals which have enabled the Scottish race to make its contribution to the British Empire and to the world, that no stone should be left unturned to safeguard the Scottish people in their own land. We desire to do nothing unjust to the Irish people who have come to our country, but we do desire to keep Scotland for the Scottish race, and to hand on to the future the ideals, the traditions, the outlook, and the religion which have made Scotland what it is.



The arresting exhibit of the World's Evangelical Alliance at the recent Church Congress, Newport (Mon.)

Our Own Time

By Rev. W. Y. FULLERTON, D.D.

(Address Broadcast from 2 LO on Sunday Morning, January 7th, 1928, in connection with the Universal Week of Prayer)

It will not be inappropriate, on the first Sunday evening of the New Year, to consider the three characteristics which promise to make it memorable.

To begin, if we accept the usual term of thirty years as comprising a generation, we are now in sight of the end of the first generation of the twentieth century—a generation which stands out as the greatest the world has ever known. There have been solitary events in other ages more wonderful than any event during this generation, but the sum total of these thirty years marks them as the most notable of all. It will be salutary and stimulating to scan the record and estimate the result. As we front the future what can we learn from the past? Are we to fasten on the Great War or on the great inventions of the generation as its chief feature, or is there anything beside?

I suggest that the most surprising, the most pregnant thing, is the Great Silence, when for two minutes each Armistice Day the whole nation bows in reverence and prayer. In prayer, for the very Act itself, consciously or unconsciously, is an acknowledgment of God. The coming generation will carry that forward into their days as the legacy of these days and the prophecy of days beyond.

The new generation will begin with conference after conference in the early months to seek peace and to pursue it. The time is big with hope, there is a glorious heritage bequeathed to the younger folk of this age, and if only, with all their ambition and enthusiasm, they will be wise to seize their opportunity, they may live grander lives, and do greater things, than any that have gone before them. That is the first call to those entering young manhood and womanhood. Let them believe in God and believe in themselves, and remember that they were not born by accident in these days; they were born because they are the people for the time. And the times are great. What times are little? To the sentinel the hour is regal when he steps on guard. Up, then!

The second characteristic of 1930 is that early in April we shall have completed nineteen centuries since our Lord died on Calvary, and we cannot this year escape asking ourselves the question how our own life is related to that event. Nineteen hundred years ago Christ died for our sins according to the Scriptures. It is a long time ago, "but length of years cannot on God exact, to make that fiction that was once a fact." The Cross is not an incident in history, it is the sceptre of the Kingdom of God, the Key that opens the Gate of Heaven. It cannot be too often stated that the foundation of the Christian faith is not fancy or frenzy, but fact. Our faith is not the best guess amongst a variety of others, nor the fond imagining of unquiet hearts, it is Reality. The faith of Christ is not a religion, it is religion itself, not only one colour of the spectrum, but the glorious white light combining them all.

Years ago in the West of England they told me of an unlettered man there who gave an account of his Assurance as he was passing from this world, that stamped him with the wisdom of eternity. "It is a fact," he said, "that I am a sinner. It is a fact that Christ died for sinners. It is a fact that Christ died for me. And I die on that fact." During these nineteen centuries what multitudes have also died in triumph on that fact; this year others of us will follow them. But while it is good to be able to die on that fact, it is better to live on it. Easter Day this year will begin a new Century of the Cross, and we may hope that this year Easter will be stabilized as to date; but better than that would be, if all our hearts were established in the Great Sacrifice of God on behalf of men. Therefore let us to-night choose the Cross way.

Following on these two, the third characteristic of our time is the increasing desire and effort for Christian Union. The unity of the Spirit we already possess, the evangelical faith is wider and the sweep of it vaster than some of us are prepared to

acknowledge. All for whom Christ died belong to His Church, and all who confess their faith in that fact are one in Christ Jesus. But that unity must be manifested if the world is to believe. What, then, shall be said as to the possibility of the Union of the Church of Christ as a whole?

This—that such union as is possible will be brought about, in the first place, not by definition and discussion, but by action. Most of our differences are on the details of our faith—let the settlement of these wait until we co-operate in the essential matters; we shall find that many of the details will settle themselves and fall into their proper place. But none of us must take advantage of another, nor mistake our prejudices or preferences for principles. We want to unite—well, then, let us begin—begin as if we were at the beginning, in simplicity and in Prayer. There is a very significant passage in Deuteronomy, fifth chapter and twenty-second verse, as to the giving of the Law on Sinai: "These words spake the Lord unto all your assembly . . . *and He added no more.*" He added no more! If that is true as to the Law, I would always remember it as to the Gospel. It is often the things we add that make us differ: what we add to the law makes us pedants, and what we add to the Gospel makes us sectaries.

One of the earliest impulses to union was when, in 1846, on the 19th August, eight hundred representatives of many churches and of many nations met in London, and, seeking to effect closer union, founded the Evangelical Alliance, which during the eighty-three years of its history has given abundant opportunity for the expression of the unity of Christ's people, and in many ways pleaded the cause of those who were oppressed because of their confession of faith. It is no accident that, in addition to much other unostentatious service, the Alliance should be so widely known by its call to Universal Prayer during the first complete week of each year, for it is as we pray together that we realise what spirit we are of. The Prayer for Unity leads to the Unity of Prayer. The call to simultaneous and world-wide Prayer is signed by the representatives of most of the Churches of this Realm. All over the world United Prayer will be offered. The most inconspicuous Christian can add a quota to the volume of intercession during this Week of Prayer, by attendance at the united meetings that may be announced in each district, by family worship in the home for prayer, and by personal intercession. If there is in your mind any doubt as to the value of your adherence, remember the woman who during the Civil War in America accompanied the volunteers from her city, with a poker over her shoulder. "My good woman," they said, "you can't fight with a poker." "No," she answered, "but I can show whose side I am on!"

The only question that remains is whether it is worth while? Whether it is worth while to pray at all? Whether there is any value in simultaneity? The year before last I was in South Africa during the crisis there over the Flag. The days were really critical; patience was exhausted on both sides, and both talked freely of Civil War. The statesmen were at their wits' end, when the Christian women of South Africa in their Union arranged a Day of Prayer. The very next morning the political compromise was announced—the very next morning. Of course, it is open to any one to say that it was a coincidence, but it is not open to any one to say it did not happen.

Of course, I can give no mathematical proof that prayer avails, any more than I can give such proof that anybody is now listening to these words. I am speaking in a lonely room before a microphone, and I certainly believe that I am not only speaking into space. I believe there are listeners, but I cannot prove it. I believe because the whole reason of the arrangements around me are for the purpose of reaching other people, some far from here. I believe because on other occasions I know people have listened, so I think they may be listening now. And I have personal experience of hearing words from this studio under such conditions as the present—that also leads me to believe. Still, it is possible that nobody is listening now. But in spite of the lack of absolute proof, I am prepared to stake my life that my words are being heard somehow, somewhere, and that they will have some effect. And I am prepared to stake my life that prayer reaches the Ear of the Eternal and prevails. And I am prepared to stake my life that the world-wide prayer of this Week of Prayer will change the course of events in the world during 1930.

Do We Love Christ's Appearing?

By Rev. J. D. JONES, C.H., M.A., D.D.

A Sermon Preached at Richmond Hill Congregational Church, Bournemouth

"He which testifieth these things saith, 'Yea, I come quickly.' Amen, come Lord Jesus."

REVELATION xxii, 20.

I HAD occasion in the course of my sermon last Tuesday morning to refer to this verse I have just quoted as my text. I said then that it was a pretty searching test of the reality of our faith in Christ and our love for Him if we were able in response to this warning word, "I come quickly," to reply as the writer of this book was able to reply, "Amen, so be it, come Lord Jesus."

I was thinking principally of our Lord's coming to us in the article of death—for that is how we usually picture to ourselves the "coming of Christ." But that is not the only way in which Christ comes. It was not the "coming" which was specially in the Apostle's mind. The "coming" he had in mind was what we speak of as the "Second Coming," Christ's coming in power and glory to destroy evil and to take the Kingdom to Himself.

I have again and again reminded you from this pulpit of the part which the expectation of our Lord's speedy Return played in the life of the Primitive Church. That is one great and striking difference between the Church of the 1st Century and the Church of the 20th—the Second Coming was the "blessed hope" by means of which the early Church sustained and strengthened itself in face of the persecutions and trials to which it was exposed; it has ceased to be one of the really potent and effective beliefs of the Church of to-day. Whether we have lost anything in the way of vigour or courage by the fading of the "blessed hope" I will not stay to discuss.

This book is full of the Second Coming. It is a book written out of the midst of persecution. Rome had addressed herself to the task of stamping out the Christian Church. The writer of the book was himself an exile for his faith in the Isle of Patmos. The Church had already got its rôle of martyred saints. Christians were being burned at the stake; the sands of the amphitheatres were being reddened with their blood. All the evil powers of the earth seemed to be combined to destroy the Christian Faith. The writer of this book pictures them for us under the figures of the dragon and the beast with the two horns and the seven heads and another beast with two horns like a lamb, but which spoke like a dragon, and the woman who had upon her forehead a name written, "Babylon the great, the mother of the Harlots and of the abominations of the earth." And all these—representing all the evil powers of the world, were making war upon the saints.

And the Church, so tortured and oppressed, waited for the return of its Lord. Waited, almost with a certain impatience. The souls of the saints beneath the altar cried out, "How long, O Lord, how long?" The Spirit and the Bride said "Come." Every one who heard and believed the Gospel said "Come." It was the cry of the Universal Church. Come! And the Apostle closes this book—written to strengthen the souls of these Christians under the Cross—with the assurance that Christ was not deaf to their cry. "Yea," says the Lord, in answer to their call, "Yea, I come quickly." And the Church, knowing that His coming means its deliverance, responds with a cry of unutterable relief and deep thanksgiving, "Amen, come Lord Jesus."

But though the coming of Christ means triumph, the triumph is not easily gained. This book is a book of war. You hear on its every page the peal of trumpets and the clash of armies. It is true it ends with the overthrow of Babylon and the casting of the devil, the beast and the false prophet into the lake of fire, and the coming down out of heaven of the Holy City, new Jerusalem—but that happy consummation is not easily or cheaply arrived at. This book is full of catastrophes and mighty upheavals and wide destructions. For the Coming of

Christ means the overthrow of every evil institution and the destruction of all unrighteousness, both in society and in the individual soul. And that victory is not going to be won without battle and wounds. The writer of this book, however, is so entirely devoted to Christ, so utterly one with Christ, that no matter what institutions may perish, no matter what things in himself may have to be destroyed, he longs for the coming of Christ, he exults in the thought of the Coming of Christ. "Amen," he cries, "Come, Lord Jesus."

A distinguished Scottish minister has described this brief prayer as "the most courageous prayer in the world," and when I think of all that is involved, I am disposed to agree with him, for the "Coming of Christ" is not to be construed as the gentle inflow of Divine power, coming as softly and silently as the dawn comes to the sleeping earth, and the dew falls upon the thirsty ground. Christ comes with the crash and thunder of the storm. He comes to uproot and cast down and destroy. John said of Him, when announcing His approach, "His fan is in His hand and he will thoroughly cleanse His floor." He Himself said, "Think not that I came to send peace upon the earth, I came not to send peace, but a sword," and again, "I came to cast fire upon the earth." And the strokes of the sword can be heard and the heat of the fire can be felt all through this book. For Christ's coming means the doom of all unrighteousness, whether in Church or in Society, or in the individual soul. And when we remember how much there is that is unrighteous and questionable in the Church, in our human Society, in our individual hearts, it takes some courage to pray this prayer, "Amen! Come, Lord Jesus." Are we prepared to pray it?

SOCIETY

Think of what it means, to begin with, so far as *human* society is concerned. We have just come through a vast and shattering upheaval and the earth even yet scarcely feels firm and solid beneath our feet. That tragic and terrible war—was not that a Coming of the Lord, a Coming of the Lord in judgment? Was not that His judgment upon militarism, its futility and its wickedness? "They that take the sword shall perish by the sword," He said. The world took the sword in 1914 and well-nigh perished by it. Has it learned its lesson? Or must some other war break out, more deadly and destructive still—to drive the lesson home—if there will indeed be any world left to learn the lesson at all? The conduct of the nations sometimes makes one's heart stand still with fear, for still they seem to put their trust in reeking tube and iron shard. We all hope and pray that there may be some genuinely successful issue to the Naval Conference now met in London. But the statesmen there gathered seem strangely slow to realise that the only way to avoid war is to cease to make preparations for war. In our international relations we seem strangely slow to say, "Amen, come quickly, Lord Jesus."

And what about Society here at home—the social structure of this England of ours? Things are not as they ought to be. We are very far from seeing Jerusalem built in England's green and pleasant land. But are we ready to say, "Amen, come quickly, Lord Jesus." Are we ready to have His will done in business, in social life, in our relations with one another? ~~For~~ I can quite easily believe that the coming of Jesus into our English life would mean a vast upheaval. It might involve great sacrifice on the part of some, for our interests are bound up with the existing order. Are even those of us who are Christian people ready to say, "Amen, come Lord Jesus."

Think of our *social* habits. Take our drinking customs, for example. I am quite sure that the drink trade is against the mind of Christ, for it puts a stumbling block in the way of a decent life for multitudes of our people, and upon the people who put any such stumbling block He had a stern doom to pronounce. What is the chief obstacle in the way of dealing effectively with the drink traffic? Vested interests. Thousands of people draw their wealth from it. All such people are unprepared to say, "Amen, come Lord Jesus." His coming would cost them too much in the way of sacrifice.

Or think of our *industrial relationships*. I hold no brief for employer and employed. I am no advocate of either individualism or socialism. I am quite sure that our industrial difficulties are not going to be solved by the adoption of any economic theory. I am quite sure that no economic theory

represents the whole truth. I have further the belief that, at bottom, the trouble is not one of economics at all, but of spirit. I know it sounds like a platitude, a sort of vague generality, but platitudes are often just the plainest and most obvious truths—so at the risk of being dubbed platitudinous, let me say that our industrial relationships will only be set right when both masters and men are willing to say, "Amen, come Lord Jesus."

I suppose the industrial legislation of the past fifty years, which has had for its aim the amelioration of labour conditions, has represented an attempt on our part, oftentimes, I daresay, a blundering attempt, to bring the mind of Christ to bear upon the conduct of industry and trade. But I do not think I am speaking harshly when I say that neither masters nor men are prepared to say heartily and without reserve, "Come, Lord Jesus," and to invite Jesus to become a partner in their businesses and a sharer in their toil. For His coming would mean a revolution in practice. It would mean for the employer that profit would not be his sole or even main consideration; it would mean for the employed probably that a good many of his trade union rules would have to go to the wall. And they are not ready for that. It is a tremendous test of one's willingness at whatever cost to do the will of God, to be able to say, "Come, Lord Jesus."

THE CHURCH

In the next place, consider what it would mean *for the Church*. Is the Church, although it calls itself the Church of Christ, ready to say, "Amen, Come Lord Jesus?" For even to the Church His coming would mean judgment. He would come to smite and to burn and to destroy. This book opens with certain messages which Jesus sent to the Churches. There is a note of warning and almost of menace in most of them. Recall what He says to the Church at Laodicea, that Church of the worldly temper, that Church which thought itself rich and increased with goods and in need of nothing—that tepid, lukewarm Church—"I will spue thee out of My mouth." And recall what He said to the Church at Sardis, which had a name to live but was dead, "Remember how thou didst hear and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." And recall what he said to the Church at Pergamum. "Repent, or else I come to thee quickly and I will make war against them with the sword of my mouth." Even Christ's Church adopts worldly methods and loves the world's patronage, and makes much of wealth and power. And all these might have to go if Jesus came. I have recollections—they are vague and possibly mistaken in detail—of a terrible chapter in Dostoieffsky's great novel, "The Brothers Karamazov." He pictures a great religious ceremonial in the cathedral at Seville, and to that celebration a stranger came. The old Cardinal, who was conducting the ceremonial, recognised who the stranger was—it was Jesus. After the ceremonial was over the old Cardinal and Jesus talked together in the gloom of the cathedral, and the purport of the conversation was that Jesus must leave. They couldn't do with Him in the Church. If He persisted in coming there would be nothing for it but to kill Him. Possibly Dostoieffsky's picture is exaggerated, though I am not sure even of that. But there is truth at the heart of it. I think if Jesus came, even to His Church, He would be a very uncomfortable and disturbing presence. For he would sweep away all our compromises and worldliness and set us again in sharp antagonism to the world. He would bring to an end our days of comfort and ease, and we should become once again a Church under the Cross. Are we prepared for that? Are we prepared for Christ to come and sweep away everything that is not in accordance with His will? Is His Church prepared to become absolutely and utterly Christian? We have heard a great deal of late about the Church's decrease in membership and have been told that if this goes on there will, in the course of time, be an end of the Church altogether. I am not sure that it is anything to grieve about. If people can leave the Church and lapse back into worldliness, it is because they never really belonged to it. A Church which has shaken itself free of tepid hangers on and is composed of genuine believers is infinitely more effective for Christian service than a Church whose numbers may be swollen but whose spiritual temperature is lowered by the presence of a number of merely nominal Christians. If Jesus came to His Church its numbers would be smaller

still. When a storm sweeps over a forest, if you should walk through it next day, you would find the ground littered with dead wood. In the calm of summer days perhaps no one knew it was dead, it was the gale that revealed the truth. And if Jesus came to His Church he would come as the sweeping wind and all the dead wood might fall. It is the correct and respectable thing now to belong to the Church—it would be quite different with a Church that had done with compromises and surrenders, and was out not to make terms with the world but to conquer it. It might be that, as in the case of Israel, we might be reduced to a very small remnant. But what we lost in numbers and social prestige we should gain in saving and redeeming power. Indeed, that is when the Church is going to regain its conquering power, when, at whatever cost and sacrifice, it is willing to say, "Amen, Come Lord Jesus."

THE INDIVIDUAL.

And now consider what it would mean *for the individual*. How many of us are willing really to receive Jesus into heart and life? We take an interest in Jesus! We like to hear about Him! We give Him our admiration! We readily assent to the assertion that He is the best of men. We agree, indeed, that He is the Son of God! We are glad even to bear His Name! But how many of us are ready to throw open the doors of our hearts to Him, saying, "Come Lord Jesus," and allow Him to take full possession and order things according to His good pleasure. For still He comes as sword and flame. "Still smite, still burn," we say in one of our hymns, "till nought is left, but God's own truth and love." That is exactly how He would come—smiting and burning, smiting all untruth, burning out all impurity! It is easy enough to sing those words, but how many of us are ready for all that they imply? For, as individuals, we are much in the same condition as the Church is as a community. Our religion is in the nature of a compromise. We are divided between God and the world. Jesus said it was a hopeless business trying to serve God and mammon, but we make the attempt nevertheless. God asks to be loved with *all* the heart, but we put him off with a small portion of it and the rest we give to the world's prizes and pleasures. And, compromising thus, we know little or nothing of the Cross and the self denial which Jesus said were the inevitable and invariable conditions of discipleship. But the Cross and the daily denial would become stark and hard realities if we let Jesus in. Isn't that why such multitudes of people keep Jesus on the outside? Because they know that to admit Him would mean having to give up certain things they love. Wasn't that the trouble with the rich young ruler in the Gospels? "Sell that thou hast and give to the poor, and come, follow Me," said Jesus to him, and he loved his money too well to do that—he went away sorrowful, for he had great possessions. Isn't that why numbers of young folk keep Jesus on the outside? They are afraid He would interfere with their pleasures and indulgences—as indeed He would. For there are certain things which must be cast out of the heart and put to death if Jesus is to come in. That is what the Apostle says, for example, "mortify therefore your members which are upon the earth, fornication, uncleanness, passion, evil desire and covetousness which is idolatry." Christ holds no terms with those indulgences and vices so pleasant to the flesh. If He is to come in they have to go out. And because their hearts cling to these indulgences many refuse Jesus admission. A great deal of the present repudiation of religion finds its root in the revolt against the stringency of the Christian morality. If a man lives in violation of the Christian morality, he naturally flouts the religion that inculcates it. A friend of mine who was at a meeting the other day, heard a woman burst out with the exclamation, "I hate religion." When I heard who she was, I was not surprised, for she was living in violation of that purity which religion demands. Jesus would sweep out all evil lusts and passions if He were admitted to the heart, and because people cling to those lusts and passions they keep Him out.

But, leaving those who repudiate the Christian religion because they hate the Christian ethic out of account—limiting my thought for the moment to those of us who profess some sort of allegiance to Christ, the trouble with us all is that we have divided hearts. We don't allow Jesus to come in and occupy the whole room. And

that is why we are so unimpressive. There is nothing so wonderful in the world, nothing so beautiful as a genuinely Christian life. Was it not John Wesley who said that if he had four and twenty men who loved no one but God and who feared nothing but sin, that he could revolutionise England? So he could. The mischief, however, is that the world so rarely sees an entirely consecrated life. If there is one prayer we who name Christ's name ought continually to offer, it is this, "Unite my heart to fear Thy name." Our divided allegiances take all the force out of our Christian testimony. Well, are we willing to say, "Amen, come Lord Jesus?" When I think of this little sentence in all its bearings, when I realise its implications, I agree that this is "the most courageous prayer on earth."

And now may I pass in this closing minute to say just a word about that other coming which is chiefly in our minds when we read this verse. It may have been in John's mind too—the day when again he was to meet his Lord. John was the disciple whom Jesus loved and he was also the disciple who loved Jesus with a passion more absorbing than the other disciples. I think that ever since John got his last sight of Jesus, he had been living for the day in which he should see Him again. And with every passing year the day was getting nearer. You know how children anticipate holidays! They count the weeks, they count the days, they count even the hours to the time when they are to see home and father and mother once again. And John looked forward, like that, to the day on which he should meet his Lord. And when, perhaps through the advance of weakness and age, Jesus seemed to say to him, "Yea, I come quickly . . . ." his heart leapt up and in glad response he said, "Amen, come quickly Lord Jesus." Paul looked forward to the meeting with a similar eagerness. "I have a desire to depart and be with Christ, which is far better." Samuel Rutherford that rapturous and ecstatic saint, used to long for the coming of the day, "O time run fast," he used to cry, "O to look on Him, to feast upon a sight of His face! O time, O sin, be removed out of the way. O day, O fairest of days, dawn!" Few of us have attained to that triumphant and rapturous expectancy. We are timid, and fearful and shrinking. That is because we have allowed our thoughts to concentrate on the parting with this world rather than on the meeting with Him. That is what the end really means for the Christian—seeing Him whom not having seen we love. That is how Tennyson put it, you remember.

> "For though from out our bourn of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crost the bar."

Do we really want to see Jesus? It is a pretty sharp and searching test of our love for Him. But if we really love Him, then when the notice comes to us, "Behold, I come quickly," we too shall be able to respond with a quiet joy, "Amen, Come Lord Jesus."

"Let us all put first things first. Questions of organization, important as they are, can never be of the first importance. There is, and always has been, a deep spiritual union between all sincere disciples of our Lord. The more we think of that and are able to realise that, the brighter glows the hope of dealing successfully with obstructions that lie upon the surface.

"In our present confusions an individual may well come to find himself in a false position. If so let him do his best to change the situation or let him move himself. I sometimes think a considerable re-shuffling among individuals will and should take place. Meanwhile, and always, it is for each to be true to the things of the Spirit as they are revealed to him. With regard to the adjustment of details we can afford to be patient: one step at a time: here a little, there a little, while our inmost thought and prayer is the Apostle's, *Peace be to the Brethren, and Love with Faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in Uncorruptness*) Ephesians vi. 23, 24).

The Ven. J. W. HUNKIN,
Archdeacon of Coventry.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

Malta. The general situation in Malta remains unchanged. The local Roman Catholic Bishops say that the Vatican has no intention of changing its attitude and the British Government will not alter its stand in support of religious liberty. Dr. Dundria has proposed that an election should be held in Malta to discover whether the people desire an election to their Parliament and has no doubt as to the result if the priests are permitted to take part. One of the outstanding features of the Maltese problem is the inability of the local Roman Catholics to understand the modern point of view on the subject of freedom of election. Malta lives in the thought of the Middle Ages and the Vatican naturally wishes to promote the complete subjection of the island to ecclesiastical Power.

A Commission for Malta. We are thankful that the question of appointing a Commission to enquire into the Maltese situation and the Constitution has been raised in the House of Lords. We wish all the facts to be impartially investigated and on the completion of evidence action to be prescribed. Surely the occurrences of recent months with the recent excommunication of readers of three papers are sufficient proof that there are two powers in Malta and that the ecclesiastical wishes to exert its superiority to the temporal. No hope can exist for practical religious freedom in Malta until the Constitution allows Civil Marriage. This is really the acid test of the whole situation. Is marriage to be regulated by the State or is its sole control in the hands of the Roman Church?

A Policy of Patience. We do not wish to force in any way events in Malta, as the longer the British public is faced by the demands of the Ecclesiastical Authorities the more clearly they understand the situation. Little by little the Nation is learning that the Papacy has not withdrawn one whit of its claims where they can be put in operation. In Spain they can do much that cannot be done in France, and in Malta the Papacy can in its opinion under the aegis of the British Empire attempt what it dare not dream of doing in England. It relies on the fact that the people are nominally all Roman Catholic and as such are under the direct control of the Pope. We have an object lesson of Mediæval days when the most terrible edicts were launched against Rulers and Peoples that opposed the will of the Vatican. Malta to-day is chosen for the revival of the old days. On the result of the conflict much more than local administration depends.

Spain. The Roman Catholic Church is organising to meet the outcome of the new conditions in the Kingdom and resents finding itself unable to rule through the present Ministry as it did during the Dictatorship. The Evangelicals are freed from the daily pressure under which they lived and are preparing to go forward. They rightly do not wish during the interregnum to do anything that may raise difficulties in the State. Although they are few in number they know that they stand for principles that are abhorrent to the Ecclesiastical authorities, and imprudent action would very easily cause smouldering fires to break into a flame which would do more harm than good. They pray for changes that will give them constitutional freedom.

Church and State. It is now clear that the Spanish Republicans have among them a strong element that favours the separation of Church and State in Spain. The Spanish Republicans have always had a number of leaders who have in reaction from

Roman Catholicism become Free Thinkers. These men are antagonistic to all religion but are friends of freedom. One of the saddest features of Spanish life is the revolt from superstition to violent unbelief—of a type very rarely seen in this country. Anti-Clericalism in a Latin land means hostility to the power of the Priest who is the centre of all Roman religious practices. This explains that when the activities of the Priest are opposed a breach with religion occurs. Let us pray that when freedom comes to Spain her people may find in the Gospel their salvation from superstition and infidelity.

Religious Liberty in Hungary All the information which reaches us goes to prove that in Hungary the wish of the Government is that minorities should be allowed to practise their religious beliefs without let or hindrance. It is always possible for zealous people everywhere to break the law which exists for the protection of the freedom of all classes, but a distinction must be drawn between an offence against a just law and government repression based on either an unjust law or in opposition to law. We have to bear this in mind in dealing with the many instances that arise in all countries where religious bodies appear before the Courts. The World's Evangelical Alliance is always ready to do all in its power to defend the persecuted. Its long history provides abundant proof of this and its action in connexion with Carmen Padin in Spain and still more recent calls upon its counsels and assistance are proof of this.

A Mixed Marriage The King of Bulgaria who was baptised in the Roman Church and received into the Greek Church at the age of two recently married an Italian Princess. The Princess in order to be married with the Roman Catholic rite in Assisi signed a declaration in accordance with Ne Temere and obtained a dispensation which enabled the marrige to take place. The Constitution of Bulgaria lays down that the King and the Heir to the Throne must profess the Orthodox Faith. There seems to loom in the future a perplexing problem for the Bulgarian Royal Family which already has in it quite a number of persons who are attached or were attached to different Churches. The Bulgarians are unlikely to change their Constitution and this will be a decisive factor in the future.

"The Word of a King" It has been stated that King Boris has only been given the dispensation on his promise to bring up all his children in the Roman Catholic Church, and the Vatican relies on the word of a king. But can a king give a promise to violate the Constitution of the country over which he rules? We know that the Vatican considers Constitutions that are not in accord with its ideals to be of no importance in their clash with the views held in Vatican City. And it is, therefore, in no way surprising to find it possible that a Balkan King is supposed to be bound to break the constitution of his country. We can only wait and see what takes place.

Belgium In Belgium there are two Protestant Churches that are Presbyterian in organisation, and they have worked side by side as sister Communities. Both are small compared with the population of the kingdom which maintains religious liberty. It is now proposed that the two Churches should unite, and although the idea is still a novelty the forces making for a united witness are strong, and likely to make themselves felt. The Church Union hopes to approach the Christian Missionary Church with a view to becoming one Church.

France As is well known there are a number of Evangelical churches in France, and the tendency of Churches that are identical in organisation, or if not identical very similar, to draw together has been the subject of conversations in France. Doctrinal issues are in some cases involved, and it will be necessary to proceed slowly. Already the "Federation of Protestant Churches" has been at work, and it is proposed to approach the governing bodies of the Churches concerning the possibilities of union. If union does take place it will be the expression of fundamental Unity in the Faith. Otherwise there is no probability of permanence in a mere ecclesiastical amalgamation, and our French brethren recognise this.

The McAll Mission This Mission work, begun fifty years ago, carries the Gospel to many classes in France. Its agents work among the lighters and barges, visit villages in motor cars, and preach in portable halls. In addition, it has halls where there is a permanent work and houses that are centres of evangelisation. Of course the work has to face the hostility of the infidel, the opposition of the priests, and the wave of Bolshevism that has spread over a good many French cities. The history of the Mission is a record of devoted service, and the workers are proving themselves loyal to the Saviour and faithful sowers of the seed of the Gospel.

Italy A valued correspondent who is in close touch with the present position of religion in Italy informs us that in his opinion the Roman Church has less freedom to go its own way in Italy than it has in England. Signor Mussolini is determined that the Roman attitude to the State will not prevail, and although the fullest religious liberty is given to the Roman Church, it is not permitted to usurp the authority of the State. He says that the spectacle of an English Government refraining from a policy which it believes to be right in order that Roman Catholic ideals of education be not infringed, is impossible in Italy. The Vatican knows its weakness *vis-à-vis* the State and acts with prudence.

A Cardinal on Religion in Italy Cardinal Schuster, Archbishop of Milan, writes: "We ourselves are in grave anxiety and fear for the preservation in the Archdiocese of the treasure of the holy faith. It is not only that immoral action has sometimes been taken which, falsifying the best laws and the best intentions, has gravely compromised Christian morals and caused the loss of many souls; it is not only that underhand and ardent Protestant propagandists are circulating books among the people." He goes on to complain of the dearth of Clergy which leaves many of the best parishes without pastoral care. It is evident that in Milan the Roman Church is not holding its own.

Rome The Pope has recently spoken of the need of new Churches in Rome to meet the needs of the growing City; and he went on to say that since 1870 Protestantism has with increasing zeal carried on its propaganda to the injury of souls and to the grief of the Roman Church. It has had increased influence through the lack of Priests. The Roman Church is urging its adherents in Protestant lands to take steps by Catholic action to win the Protestants to the Roman Church. When it speaks in its Vatican Semi-Official organ of the work of Evangelicals it always describes it as "Protestant Proselytism." When we find the Pope and the Archbishop of Milan complaining of the work of Protestantism extending through the lack of Roman priests we have emphatic testimony to the expansion of the Evangelical work in Italy.

Germany and the Lambeth Conference The comments of the German Press on the Lambeth Conference Resolutions on Reunion prove that they are interpreted there as they have been interpreted by the Free Churches and most Evangelical Churchmen in England. They say that the English Bishops, by laying stress on Order lean towards the Unreformed Churches and show sympathy with them. The net result of the Lambeth Conference is the victory of Form over Spirit. They believe that in the evolution of the Reunion movement there will be three groups—the Roman Catholic, the Anglican—Orthodox—Old Catholic, and a Protestant Block. This is regretted, and many are determined to do all in their power to prevent a rift between the Anglican and the Protestant Churches of Germany. German opinion has weight with many Anglicans who value the goodwill of the great German Churches.

Mysterium Christi A remarkable volume of Essays with this title has been published by English and German scholars. It is for the benefit of our common Christianity that co-operative work of this character should be undertaken, and without expressing any opinion on a number of statements in the book, we hail with gladness the following words by the new Canon of St. Paul's Cathedral, Dr. Mozley. "A Christianity of mysticism, charity, and sacramental or non-sacramental cultus, existing without a doctrine of Christ's person or work, is an absurdity to imagine. It has

grounding neither in history nor in reason. . . . . Christianity as religion, no less than as theology, has been expressed in dependence upon the absolute value of the Person of Jesus Christ. The finality of Christianity is the finality of His Person." This is well said, and we wish that all theologians would write with equal straightness on the Divinity of our Lord. Germany has suffered much through the ambiguity of many of its teachers on this central subject. And whatever may be thought of some aspects of the theology of Barth, there is no doubt that its growing influence arises from his emphasis on the Incarnation and the Divinity of our Lord—as postulates of the Gospel.

Barth There is undoubtedly a striking change taking place in German theology. The men who have been distressed by the vagueness and subjectivity of the teaching of the followers of Ritschl, and the assumptions of advanced critics, are seeking for a solid foundation for their faith. At the critical moment Barth appeared with his emphasis on the word of God—the Revelation of God in Jesus Christ. It is not easy to form a complete idea of his teaching; but it is definitely founded on Holy Scripture, whose authority he proclaims with unhesitating vigour. It is not so much what man thinks he ought to think of God, but what God thinks of man, and what God has revealed of Himself that matter. The positive prophetic tones of Barth have roused German thought, and in the universities the effect of his message is being widely felt.

The Personal Influence of Barth There is no doubt that as a personality Karl Barth has magnetic qualities. He impresses, he wins confidence, and he leads. Students flock round him, and he aims at making them think for themselves. It has been said of British universities that the students learn more from their fellow-students than from their professors. In Germany, on the other hand, the professor dominates. Barth has made his class-rooms centres of discussion, in which the students are urged to thrash out their conflicting points of view, and the professor himself frequently initiates a discussion with his students. In this way an atmosphere is created which is carried into the various groups of students, and is rapidly forming a Barthian school. It is too early to say what proportion of the preachers of the future are under the influence of the Bonn leader. Undoubtedly he is leaving a deep mark on the religious thought of Germany.

Sweden The ideals of the World's Evangelical Alliance are being brought before the Christian Community in Sweden, which has been for long, a kind of headquarters of Ecumenical Conferences and organisations that seem to lay great stress on outward union, as distinct from Union as the expression of inward Unity. Our Swedish friends recognise that too much attention to the outward and visible may easily divert attention from the one source of Union—oneness in Christ and for Christ. We have seen the danger of outward Union in recent proceedings when to attain it there has been a readiness to make light of error and to declare the agreement of things which cannot be reconciled. We pray that Sweden may be used by God to bring home to Christendom the essentials of true Christian Unity.

Protestantism in Greece It is becoming fashionable in some circles to depreciate the existence of Evangelical Churches in Roman Catholic and orthodox countries. A spiritual awakening in the Greek Church will undoubtedly take place, and one of the best means of fostering this is by the example of a devoted Evangelical Church living the Christ life, looking to Holy Scripture for guidance and emphasising the personal relation of the believer to his saviour. The upheaval that has well-nigh strangled the organised life of the Russian Church, has removed the main political prop of the Greek and other Orthodox Churches, which are increasingly coming into contact with the Churches of the West. The Presbyterian Church in Greece has shown Orthodox Churchmen something of what Evangelical Christianity means, and its influence on Church life and thought is much greater than its numbers imply. The circulation of the Scriptures which are read, cannot fail to leave a mark upon the Greek Orthodox Church as well as strengthen the Protestant Community.

Reunion Notes.

A Sad Contrast To those who have prayed for Christian Reunion as the outward sign of inward Unity the events of the past half-year have been most painful. In 1920 the Appeal to all Christian people issued by the Lambeth Conference was hailed with gratitude. It seemed to open a new ecclesiastical era in which the bonds of brotherhood in Christ would transcend the attachments to our several Churches. Everywhere the spirit breathed in that noble utterance was welcomed, and although some who read it with discrimination and knew the ambiguities that lurked behind the words "The Commission of Christ," feared disappointment, yet all were determined to do what in them lay to bring to good effect the prayers and desires that were uppermost in the hearts of men of good will. Ten years have passed and another Lambeth Conference has come and gone. The hopes centred in the Conference have been shattered among those who looked for a bridge between Anglicanism and Non-Episcopal Christendom. No mention was made of the remarkable conclusions reached by the Conferences between Anglicans and the leaders of the Free Churches. Silence reigned where friendly speech was expected. If anything, the Lambeth Report showed a hardening of exclusive Episcopalianism and a limitation of the freedom of intercommunion which had come into being. Practically all the leaders of the Free Churches have expressed disappointment. Where sympathy was expected, nothing was said.

The Cause of the Silence The Conference met with a great practical problem to face. The South India Scheme had won the approval of the Indian Bishops, who submitted certain questions to the Conference for an answer that would guide their future action. It was well known that the Bishops were keenly divided on the scheme, and that some had expressed the conviction that if in a Branch of the Anglican Communion non-episcopally ordained Ministers administered the Sacrament of the Lord's Supper, the Communion would be rent from end to end. In the opinion of these Bishops, Episcopal Ordination is essential for a valid Eucharist, and they could not conscientiously remain in communion with a Communion that permitted officially the consecration of the Elements by a man not episcopally ordained. Their view of Orders is stated plainly in the Report of the very large and most representative Committee of the Conference. "In the experience of many of us this heritage of Faith and Order seems to be one and indivisible, and to have its roots in the redemptive method of God in the Incarnation." This puts the strength of the belief in Apostolical Succession in the very strongest manner, and men who accept this as part of the Gospel, necessary for the existence of the Church and for the grace of the Sacraments, cannot be expected to be anything but intransigeants in their attitude towards the recognition of non-Episcopally ordained Ministers as true Ministers of the Word and Sacraments in the Universal Church. They were entrenched in the Conference and their convictions had to be taken into account.

The Way Out of the Difficulty The Bishops as a whole knew that the South India Scheme was in accordance with the mind of Christ, Who prayed for His followers to be one. They also knew that the forces working for Union were so strong that Union is bound to come about whatever the Lambeth Conference might decide. They did not desire to say anything that would disturb the coming together of the Three Churches, but they desired to preserve their own Unity and prevent schism among themselves. They did so by expressing warm sympathy with the project embodied in the proposed Scheme for Church Union in South India, as it did not involve the formation of any fresh Church or Province of the Anglican Communion, but was an effort to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order in a distinct Province of the Universal Church, in such a way as to give Indian expression of the Spirit, the thought and the life of the Church universal. By this means the Lambeth Conference is

not responsible for the details of the South India Scheme. Many anomalies will exist and cannot be regulated by Lambeth, but the time is looked forward to when the whole Church in South India will be Episcopal, and when this occurs, full communion with the Church as a whole will be established. The statesmanship behind this outlook is undoubted. It saves the Unity of the Anglican Communion, does not outrage in any way the convictions of those who hold that Episcopal Order is rooted in the Incarnation, and makes it possible for the Bishops in India to continue their negotiations for Union. It is not easy for those who are not ecclesiastically minded to understand the situation created. It is hard to see how in a distinct Province of the Universal Church a very real intercommunion with part of that Church with the Anglican Communion can be retained under the limitations laid down, whereas within that Church no such limitations are observed. Those who look upon the Body of Christ as One are frankly puzzled.

Intercommunion

The Conference maintained that Intercommunion should be the goal rather than the means to the restoration of union, and emphasised the general rule that "members of the Anglican Churches should receive the Holy Communion only from Ministers of their own Church," holds that dispensations might be granted by the Bishop, (*i.e.*, the local Diocesan) in accordance with any principles that may be set forth by the national, regional or provincial authority of the Church in the area concerned." The action of the Bishop will not be questioned in cases where Anglicans are deprived of their own privilege of communicating in their own Churches or where members of non-Anglican Churches are unable to receive the Communion from their own ministers, or in other special or temporary circumstances. A note is added to this Resolution. "In view of the dangers of misconception, we think it desirable to say that in recognising that a Bishop of the Anglican Communion may, under very strict regulations and in very special circumstances, permit individual communicants to join with members of other Christian bodies in their services of the administration of the Lord's Supper, we felt bound to consider the difficulties created by present conditions, especially in some parts of the Mission Field. But we would point out that the very special circumstances and the very strict regulations specified in this Resolution of themselves show that we are not departing from the rule of our Church that the Minister of the Sacrament of Holy Communion should be a priest episcopally ordained."

The Interpretation of the Resolution and Note

Some of the Bishops have declared that this document will restrict the intercommunion that has been practised, and that it condemns such Communion Services as those held on the Mount of Olives by the great Missionary Conference and by the Keswick Convention. Others maintain equally strongly that as the validity of non-Episcopal Communion Services is acknowledged, much greater freedom is given to Bishops than was the case in the past, and a great principle has been acknowledged which will be for the furtherance of intercommunion. It has been pointed out that in the Anglican Office for the Visitation of the Sick it is stated that if a man, either for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment do not receive the Sacrament, the curate shall instruct him that if he truly repent and have firm faith in the death of Christ for his redemption, and give hearty thanks therefor, "he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament," and that the permission given to communicate at a non-Episcopal Sacrament through necessity corresponds with this spiritual communion. We are not concerned with these niceties of interpretation, and deeply regret that the Conference has adopted a view of the grace of the Sacrament of the Lord's Supper which, in our opinion, is out of keeping, to say the least, with the practice of the great Fathers of the Reformation who communicated in Continental Churches, and the spirit of the New Testament.

The Dean of Canterbury and the Limitations

In a brief letter to the Press, the Dean of Canterbury (The Very Rev. H. R. L. Sheppard) says, "I, myself, am looking forward in the near future to the privilege of receiving Communion in a

Presbyterian Church, at the hands of a Presbyterian minister. . . ." He believes that in so doing he is sincerely following the guidance of God. We are convinced that Dr. Sheppard carries with him in this statement the sympathy of the great majority of British Christians, who are distressed to think that, in the opinion of some excellent Christians, God has limited His covenanted grace to the ministration of the Sacraments by an Episcopally-ordained minister. The Table is the Table of the Lord—not the Table of any denomination, and to assert that the grace God gives can only be guaranteed by the minister being ordained in one particular manner is to shock that spirit of Christian love that should prevail among all followers of our Lord and Saviour. We are convinced that the Dean is right, and that his example will be followed by many thousands of the most devout children of the National Church. May we say before leaving this question of intercommunion that we have said nothing of the principles involved in the proposed Union with the Eastern Churches, for they are discussed in a special article on pp. 197-199.

A Resolution to be welcomed "The Conference urges the desirability of organising and participating in efforts of Evangelism in co-operation with Christians of other Communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organised Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches." From its foundation the World's Evangelical Alliance has organised the Universal Week of Prayer, which has united in common supplication members of all the Reformed Churches. It has quickened and deepened, created and strengthened the sense of Unity in the Gospel at home and in the Mission Field. The time has come when the organisers of the Week of Prayer should take to heart the recommendation of the Lambeth Conference, and prepare for efforts of United Evangelism. The need is overwhelming, and the call is imperative. The day of Home Missions is not over, but they must be conducted in a spirit of unity and faith that will impress and attract the masses that know not Christ. Here is a field on which we can all stand together, and, laying aside everything that divides, march forward in a Holy Crusade to bring the message of salvation to the people. We have made our unity felt in prayer, and God has strengthened our sense of union in Him. It is now for us to manifest that unity in work—in the great work of making disciples of those who know not the Saviour. If during the Week of Prayer our friends make this a matter of special pleading with God we have no doubt as to the result. All the discussions on Orders will be transcended, all the limitations which we regret will be forgotten in the great enterprise of winning souls for Him Who has redeemed man. The Lambeth Resolution is a challenge to us all. May we have grace to respond as God gives us opportunity.

Where are our Leaders? Dr. J. C. Carlile recognises the deep and earnest spirit that lies behind the forces of Christendom in this country. He sees the acceptance of high ideals and an absence of the power to translate them into action. Perhaps one reason is that our idealism is sectional, and zeal is individually torrential when centred on one object, but fails to influence those who have similar zeal for other ideals. What we really need to-day is the spread of the dying utterance of the famous Christian Tholuck, "I have one passion, that is Christ." If we have this passion we can be fused into an Army instead of as we are a number of disunited units working too often in opposition to one another, and permitting the highest good to be forgotten by an idolatry for a cause of one kind or another. To attain the end Dr. Carlile and others have in view we must have leaders. Two elements are necessary in leadership in work for God. The man must be called by God, and he must be recognised by the people of God. We know not whom God calls, and the people of God are in doubt as to the calling that God has given amid the many voices that are heard. With a view to the co-operative Evangelism which is desired by the Lambeth Conference and many Free Church leaders is there not a need for a Conference of men on fire with zeal for Christ and the salvation of souls? We know the many and great difficulties in the way, but we are convinced that if those to whom God has given influence in their own Churches could get together for

a few hours' heart to heart talk we should discover the men to sound the Note that would rally round them the very best elements in our spiritual life, and plan for a forward movement throughout the country. The day has come for such an effort. May God give wisdom to those who have the power to lead!

The Liverpool Lectures While the Protestants of England have been lulling themselves into a false sense of security the Roman Church has been engaged in a definite propaganda which manifests itself in many directions. The Bishop of Liverpool, knowing what is taking place, has been impressed by the gravity of the situation. He has heard of the working of the *Ne Temere* Decree, and has been forced to have the teaching of Rome brought to the notice of his people. Accordingly, he invited the best-known Mediævalist in England—a man with a European reputation as a careful scholar, and with unique acquaintance with mediæval life and teaching—to deliver the "Liverpool Lecture." It is only necessary to state that Dr. Coulton is a Fellow of the British Academy to prove the status he occupies in British Scholarship. Dr. Coulton delivered Three Addresses on Infallibility, Persecution and the Reformation to crowded audiences, who followed closely his arguments, and were given facts in support of his contentions. As was to be expected his remarks have been controverted, and special attention has been directed to what he said on the Elizabethan Martyrs who have been beatified by the Pope. It is always easy to insist on one side of the character of men who lay down their lives in support of a position they have taken. There is not the least doubt that those who suffered were in alliance with the enemies of England against the Queen, and were rebels against the Royal Authority. There is equally little doubt that they were Roman Catholics, and that if they had not been enthusiastic in the support of the Papal policy they would not have been executed. Did they die as Roman Catholics? Were they executed because they were Roman Catholics, or because they were Rebels? They certainly died as Roman Catholics, and it is equally certain they were executed as Rebels. The whole controversy on this point centres on the meaning given to the words Christian Martyrs.

The Ethics of Controversy We regret that controversy leads men to abandon elementary Christian charity and to descend to coarse diatribes against those who oppose their opinions. A good cause never needs bad arguments or vitriolic abuse for its advancement. Personal motives lie behind many attacks and it is too often the case that a man who has changed his religious faith is the most violent in his assaults on those whose companion he has left. We should remember the old saying that a man who changes his faith should be gentle towards those who hold the Faith he has left, for either he was dishonest when he held it, and on this account should not accuse others without accusing himself, or he was honest and therefore should sypathise with those who are as honest as he was. In many of those discussions we are reminded of the saying that statements are made that three men and a dog were killed and in reply the dog is produced alive to prove that there is no truth in the utterance, whereas in fact the three men had been killed. We are forced to contend for Truth, but as Christians such contention must be in the spirit of love not in that of strife. We have a great deal too many unworthy personalities in writings that profess to be Christian but are in reality the reverse.

The Attack on Mr. Isaac Foot Mr. Isaac Foot has been the chief speaker in the House of Commons on the Malta question. As such he has been singled out for vituperative attack and has been charged with having devoted his busy public life "to a movement in which he has habitually condoned and abetted statistical misrepresentation on an enormous scale. On a hundred platforms he has played his part in this sorry game." Mr. Foot was amazed when he read this and learned to his surprise that it referred to his connexion with the Temperance campaign. The editor who made this charge and described Mr. Foot as an "ill bred Methodist" was formerly a Methodist Minister and is now a Wine Merchant and Trade Advocate. We state the admitted facts and can only wish that when men come to the front as defenders of one cause they should not mix it up with another and not let the public know that they are as much interested—to say the least—in the defence of what their opponent

attacks as he is disinterested in his criticisms. Surely we can as Christians discuss these grave matters without indulging in personalities that have no bearing on the issues at stake.

Reunion in Scotland The Rev. J. Hutchison Cockburn has published an article on the steady growth of the Roman Catholic population in Scotland. The old Roman Catholics have practically remained stationary in their numbers, immigration from Ireland has caused an enormous growth in the Roman Catholic population. In 1881, Roman Catholics numbered 327,329, in 1921 they numbered 601,304, and their numbers still increase. Mr. Cockburn says "Wherever we turn we find the Roman Catholic Church dominated by the desire to undermine the ideals and institutions of the Scottish Race. The Irish Roman Catholics are financially poor, and they leave no relief funds untapped but claim them to the utmost extent, and so receive a much larger proportion of poor relief than is their due. The percentage of Irish prisoners is much greater than their numbers warrant." "They have the Celtic gift of speech, and have been able to exert an undue influence in the public bodies that govern the local affairs in Scotland," owing to the terms of the 1918 Education Act by whose terms the Roman Church is the most richly endowed Church in Scotland. These facts give concern to the Religious leaders of Scotland, who propose the appointment of a Government Commission of Enquiry and suggest (1) The regulation of immigration so long as thousands of native-born Scots are out of work. (2) The repatriation of those who within a given time become a burden on public funds or are criminals. (3) Enfranchisement of the Irish in Scotland after a period of residence.

Reunion in Ireland The relations between the Church of Ireland and the Presbyterian Church have become much closer during recent years. Differences that are acutely felt in England are not felt in Ireland, and the growth of understanding has increased beyond the hopes of the most ardent. At a recent meeting of the Clergy and Presbyterian Ministers in Armagh, under the Chairmanship of Archbishop D'Arcy, the contrast between the atmosphere of the former Conferences and that held in October was noteworthy, for while there was no hostility in the past there was a feeling of coolness, whereas in the last Conference fervour and sympathy reigned. A deep conviction has taken possession of very many that in spite of all difficulties Reunion in Ireland is not only practicable, but it is desirable. The desirability has driven men to think out not so much why they remain apart but why they should not come together. Speaker after speaker declined to make light of difficulties, but preferred to dwell on the great common faith they held and the duty of a united witness in their own country. Close observers of the situation of the Churches in many parts of the world are convinced that Ireland offers the best ground for the Union of the Episcopal and Presbyteral Churches. In the presence of a very large and, in the South, predominant Roman Catholic population, the call to Unity is urgent.

Ireland and Reformation Principles A past Bishop of Tuam was taken gravely to task because he said that a paper wall separated the Irish Churchman and the Presbyterian. To-day Bishops and Presbyterian leaders proclaim the fact. And the reason is that both are loyal to the Reformation. Principal Paul, who was one of the chief speakers at the Armagh Conference, where he represented the Presbyterians, has lately written that the Reformation places us under a three-fold debt. It rescued religion from the mire of base gain in which the Roman Catholic hierarchy had trampled it. It discovered, or rediscovered, the priesthood of the laity. It was the pioneer of modern liberty in all departments of human activity. Churchman and Presbyterian alike in Ireland acknowledge the illimitable blessings God has given them through the Reformation. They have the forward, not the backward look, for they derive the knowledge of their Faith from Holy Scripture, and share a common experience of communion with God. If we in England had their common platform the conflicts that distress and hamper would soon disappear.

The Church Congress Two speeches at the Church Congress deserve special notice. The Rev. Paul Gibson, who dealt with Reunion, and said of the Free Churches, "For centuries they have been blessed of God in personal sanctity

and corporate expansion. Their sacraments have brought to their adherents and to the Anglican clergy and laity who have been privileged to partake with them the same blessings that ours have brought us. These Free Churches have developed into world-wide Churches. In spiritual power and world-wide experience God has blessed them as He has blessed us." "So it is with the ministry. Its ultimate sanction must lie not in any unbroken succession, be it of form or of the Spirit, but in its power of resurrection whenever it is broken. Unchangeableness of form is not a manifestation of the Spirit. Where the Spirit is there is life, and where life is, there is change and death, and after three days the rising again." This bold utterance called forth a comment from the Chair, and from a Bishop who stressed the other side, as it is called, of Anglicanism, but it was plain that the sympathy of the audience largely lay with the Principal of Ridley Hall, who had based the life of the Church in living union with its great Head, and not on any Apostolic Succession which may, or may not, be historically verifiable.

Lord Eustace Percy on Preaching Lord Eustace Percy roused the Congress by his outspokenness in his remarks on the Bible and Education. He boldly said "The Christian Church has a message to deliver to the world, but a message can only be delivered in a living language. A confusion of tongues is fallen upon her; her members speak, as Paul refused to speak, "in the words that man's wisdom teacheth," in loose phrases which may fit a dozen meanings, in terms that are indeterminate and definitions that do not define. We no longer preach Christ crucified, but "the principle of the Cross"; regeneration and redemption are swallowed up in "a process of spiritual redemption": the Gospel itself is converted into "the New Testament Ethic." Using the same artificial speech as the politicians, the scientists and the moralists, we are involved with them in the strife of tongues that bewilders the modern world." This is well and truly said. The Churches have failed because their message has not been the message of the Gospel; those who preach faithfully are handicapped by the comparison with those who echo "modern thought in modern phrases," and are thought not to believe the foundation truths of the Gospel. We must get back to the Power of God and the Reconciliation by the Cross if we are to make any impression on the surging life of the age. The whole Christian Community is indebted to Lord Eustace Percy for these noble words.

Lord Brentford on Sin Lord Brentford—the late Home Secretary—speaking at the inaugural gathering in connection with the Youth Evangelistic Campaign, said "We must get back to the idea of sin. The young people of to-day have lost the idea. They think they have a right to go their own way, to live their own lives, to have a good time, and that there is no standard of conduct outside themselves to which they must conform." Lord Brentford went on to say that there is an external standard which is found in the Gospel. He spoke of conversion as a reality, and affirmed the fact that instantaneous conversions take place, and the whole current of life is changed by what then occurs. He was glad that the Campaign was being conducted under Anglican and Free Church auspices. We entirely agree with the remarks of the late Home Secretary. Nothing shows more the departure from the Gospel than the failure of so many preachers to emphasise the fact of sin and the need of redemption. Unless this be done what is proclaimed is a man-made, not a God-revealed message to those who know that they are struggling with something they cannot overcome in their own strength and need the power of God to help them.

The Y.M.C.A. World Conference The Twentieth World Conference of the Y.M.C.A. will be held next August in Cleveland, U.S.A., when in keeping with the title "Youth's Adventure with God," addresses will be delivered directing the youth of the world to face together some of the most baffling of present-day issues. Mr. W. W. Gethman, the General Secretary, says that the object is to bring young men to realise that they have the duty of living adventurously or "dangerously" under the leadership of the Living God. The subjects will include The Sources of Power, Communion with God and the World Task of the Y.M.C.A. The meaning and responsibilities of life will be set forth by men who are in touch with what young men are thinking. Among them will be Kawaga, from Japan, and T. Z. Koo, of China, who is well known to

London audiences. It is hoped that the Archbishop of York may find it possible to be present at a gathering which touches practically the life of every American City and a great number of Centres in Europe and the other continents. Three great halls, capable of holding 1,500, 3,500 and 10,000 people, have been engaged for what is hoped to be one of the largest World Conferences ever held by the Association.

Forward Movement in Scotland The Church of Scotland, realising that fresh obligations have to be faced through the Union, has made up its mind to go forward both at home and abroad. It is not going to create any fresh machinery for this work, but is having surveys made of the outstanding needs of the Home and Mission Church in order to bring before its million and a-half members the privileges and opportunities they enjoy. The leaders recognise the need of awakening the Church and nothing will be left undone that can be done to bring every congregation and member in touch with the movement. We are glad that the Church has seen its duty in this respect for there was always a danger, after the long negotiations that ended in Union, of the Church feeling that it had done a great work, resting on its oars. The Church cannot afford to rest content with "things as they are," for the call to service is insistent, and the needs of the Home and Foreign Field are very imperfectly met. It used to be said that the Christian world sat at the feet of Scotch Scholarship. It will, indeed, be a proud privilege for the Church of Scotland to be able to give all other Churches a lead in boldly and unitedly facing up to the problems that have to be encountered by all the Churches.

Malta We are thankful to have the declaration of Lord Passfield that the British Government does not intend to withdraw from the attitude taken on the Maltese question. Lord Strickland brought before the House of Lords the seriousness of the issues raised, and the character of the attack that is being made on British Institutions by the supporters of the Clerical section of the Maltese people. The threat of Excommunication is very real, and is still in power. In fact it has been issued against those who read certain Maltese newspapers, and its publication took place during the past few weeks. The issues raised are by no means local, they concern the citizens of every part of the Empire. Lord Strickland urged the Government to appoint a Commission to inquire into the whole subject of the present state of Malta, and the Constitution under which it is governed. We gather from the reply that changes will be made in the Constitution, and hope that the all-important question of Civil Marriage will not be overlooked. Until Maltese who are not members of the Roman Church are able to be married in their island, no one can say that civil liberty is assured to all the inhabitants. The Maltese question has become a real test as to whether the will of the Pope or the traditions of our Empire are to prevail in a British Colony, and the people of England have made up their mind that the Pope cannot override British Freedom. The Roman Bishops say that the Pope cannot withdraw from the stand he has taken No more can the British Government. Canossa awakens no dread for Twentieth-Century governments.

The Religion of England A very able Jesuit has forecast the future of English Religion as being divided between two Churches—the Roman Church and a Protestant Church of a Modernist type. It is perfectly true that the Christian people desire definite teaching from the Church to which they are attached, but they ask before everything else that this teaching should be true and in accordance with the Gospel. It is because the men who search the Scriptures cannot bring them into harmony with Roman claims they stand outside that Church, and cannot possibly enter its portal. Mr. Rosslyn Mitchell is right when he writes "religion is neither a barrack room nor a factory. It is a life, and it is a life for human beings who have a spiritual essence which cannot be organised and subjected to discipline. Of what avail to the Roman Catholic itself have been the Inquisition and the stake, the rack and the thumbscrew." "To postulate a religion which is to ennoble the individual, and then state as a condition that the individual is to commit intellectual suicide and become spiritually null is not a way to promote religion." Rome will always have an attraction for a certain type of mind, but the British people have not that type, and have proved themselves as a nation impervious to Roman propaganda.

World Mission Notes.

India. The eyes of the world are fixed on India and the Christians who are keen for the spread of the Kingdom of God look upon events in that country, not from the point of view of politicians, but of men whose citizenship is in Heaven. It is a matter of the most profound importance that nothing shall be done to interfere with the Evangelisation of India and that the Christian Community may be able to live its life without oppression or unjust limitations. From one point of view Indian politics have nothing whatever to do with Missionary work, and Missionaries do best when they stand outside political movements. It is a matter of history that a great deal of the troubles faced by Roman Catholic Missions have been due to their interference in politics. It may be said that Protestant Missionaries will be sure to take the right side in politics and by so doing enhance their reputation with the people. But the political kaleidoscope never continues in one position for a long time, and counsels of prudence as well as a sense of duty prescribe that the less the ambassadors for Christ mix their sacred mission with political struggles the better for the Gospel.

The Troubles of Missionaries The educational establishments under Missionary control have been passing through a trying time. Some of the Principals report that the minds of their students are so inflamed by politics that they are unable to make any progress with their studies. In some colleges the students have combined to demonstrate in support of the Congress Movement and by so doing have been guilty of gross indiscipline. In Nagpur public opinion blamed the students for the arrest of one of the Nationalist leaders who had charge of picketing. The students petitioned the Principal: "We do not like to see our brethren sent to gaol for our sake, so we ask our kind Principal to declare the College closed before any evil takes place." It is extremely difficult for a uniform policy to be maintained throughout Indian Colleges. Circumstances vary, but the Principals have shown that it is their duty to uphold their authority and to preserve order among their students. It must be remembered that in a Country so illiterate as India the Student Class has influence entirely beyond its numerical strength and that the great majority of students are not Christians. We invite all our readers to be earnest in prayer for the Round Table Conference on whose atmosphere and decisions so much depends. God has given Missions in India many and great blessings and He wills that India should come to the knowledge of the Truth.

Village Christianity As is well known some ninety per cent. of the Indian people live in Villages and the Christian Communities in the villages even where Mass movements have occurred is a very small proportion of the whole community. This is in many ways a great strain on Missions that have through Catechists and Evangelists to keep in touch with the groups. We have before us the statistics of one Mission. 3,600 Christians live in no fewer than 152 villages; in ninety-one of these villages the Christian group numbers less than ten! These figures show at once the loneliness of the faithful body marked off from their fellow-countrymen by their complete break with their religious environment. The stedfastness of the groups is marvellous when all the circumstances are considered. They are a peculiar people, not only in their isolation, but in the manner of their lives. The future of India is bound up in its villages.

China The news of the baptism of the Chief of the Chinese Executive Government came as a great surprise to those who were not in close personal touch with the family of his wife, who has been a staunch Christian. Her brothers occupy important positions in the State, and the publicity deliberately given to the baptism by a Chinese Minister attached to the Wesleyan Church is a proof that the outward sign of the inward spiritual change was intended by the leading man in China to be the public confession of his faith in Christ crucified. In the modern world—and China wishes to be considered modern—the faith of politicians is considered to be a personal

matter, but when we consider the past of China we cannot but regard the conversion as more than a personal incident. It will be talked about everywhere, and will lead to innumerable enquiries as to the teaching of the Saviour. We pray that it may be used for the conversion of many.

Martyred Missionaries A thrill of horror passed over this country when it was learned that Miss Eleanor Harrison and Miss Edith Nettleton had been executed by Chinese bandits. Publicity had been given to the demands of the bandits for a large sum of money for their release, and one leading newspaper said that if prominent English politicians had been kidnapped the money would have been at once paid. It has to be said that the situations are by no means analogous. The chiefs of Missionary work in China were in the presence of an extraordinarily difficult position. Knowing China, they were aware that the prompt payment of this money would be an inducement for bandits everywhere to kidnap Missionaries and hold them to ransom. This would endanger the lives of many hundreds of Missionaries who might at any moment become the merchandise of a profitable commerce in kidnapped Missionaries. On the other hand, the Missionary leaders were bound to do all in their power to ensure their release.

The Facts The Rev. W. Wilson Cash, the able and devoted Secretary of the Church Missionary Society, has explained that the murdered missionaries were on their way down the river under consular orders when they were seized. Every possible effort was made by the C.M.S. authorities in England and China to obtain their release, and they were supported by the Chinese Church and Consular authorities. A free hand had been given to the local Missionary Secretary and the Consular authorities to obtain their release. Every step taken by the C.M.S. was directly in accordance with the advice of the British Government. It is clear that the highest motives of Christian brotherhood and humanity guided the policy of C.M.S. during a time of terrible anxiety, and our sympathy goes out to the Society and the relatives of the brave women who faced hardship and danger to stand by their Chinese sisters in these awful days.

Foolhardiness There has never been during the years of trial in China any stubbornness on the part of missionaries in defiance of either British or Chinese advice. To their heart grief the missionaries have had to leave their stations, and did so because the advice given was imperative, and they also knew that in many cases had they remained they would have brought persecution in an increased form on the converts who had been won to the Saviour. Their position was one of extreme difficulty, for they were ready to share all that befel their brethren and sisters in Christ, but they recognised the right of those placed over them and responsible for their safety to direct their movements. The sacrifices of the noble band of workers for Christ in China are only dimly appreciated by those of us who live in England, and much pain has been caused by unfair criticism on them and their chiefs.

The Future of Chinese Missions Those engaged in Missionary work in China have no doubt as to the future. When the tyranny of the present has been overpassed the Native Groups tested by trial will be strong nuclei for greater progress. It must be remembered that during the great expansive period of Christianity the best work was done by the unofficial missionary of the Cross. Harnack, whose knowledge of the period was unique, wrote, "The most numerous and successful missionaries of the Christian religion were not the regular teachers, but Christians themselves, by dint of their loyalty and courage. How little do we hear of the former and their results! How much of the effects produced by the latter!" We are witnessing similar events in the world to-day, and everywhere the men and women who are true to their faith and live the Christ life are the ambassadors for Christ, whose work does not appear recorded in any missionary report. The seed grows secretly—but it grows.

Abyssinia Owing to the presence of a Royal Prince at the coronation of the Emperor of Abyssinia, the forgotten country of Ethiopia has suddenly come into the limelight. It is true that Ethiopia has behind it a long Christian history, and that about three millions of its people are Christians. It is said that about thirty per

cent. of the Christian population are connected with the priesthood, and we know that the Christian documents of the Ethiopian Church—recently translated by Dr. Hardon, Bishop of Tsana—are proofs of the hold early Christianity had upon the land. To-day the Mahomedans and Pagans outnumber the Christian community, which, as may be imagined, is not among the progressive Churches of the world, but with the blessing of God may be purified and become a great spiritual force in Central Africa. Abyssinia marches side by side with British territory, and this gives the country an importance to us.

The Abyssinian Jews The Abyssinian Jews are a peculiar people in many respects. They are called Falashas, and have been in the country—it is said—since the days of the Queen of Sheba. They dwell in villages of their own, and retain the blood sacrifices which have been abandoned by all other sections of the Jews. Their religious observances have been much less influenced by any external environment than those of the Jews elsewhere, and it is said that their Judaism has influenced to a great extent the Christianity of the country. The story of the missionary efforts to reach the Jews is told in "Abyssinia: A Romance of Missions," a booklet issued by the Church Missions to the Jews, by the Rev. C. W. F. Flad, who is the son of the pioneer missionary who with his family spent four years in captivity, and was set free by Lord Napier after the battle of Magdala.

Abyssinian Missions To-day Abyssinia is open to missionary work among the Jews and pagans, and the presence of these Missions cannot fail to leave its mark upon the native Church. Modern efforts by Protestant Missionaries began in 1907, and the school he started has provided the country with many of its best officials. A recent visitor reports that in one of the Falasha (Jewish) villages he saw three large hands made of clay on the roof of a house. The hands pointed upwards. The owner—in response to an inquiry—recalled the words of Psalm 68, 31, "Ethiopia shall soon stretch forth her hands unto God." The new Emperor has put this verse on his new postage stamps. Is it not a call to us to help the Missions that are now at work in this old world country that resisted the efforts of Islam to kill its attachment to the Cross?

Zionism The keen disappointment felt by Jews at the interpretation of the British Government's policy which they have accepted, directs attention to the differing views of the Jews themselves on the subject. Most of the thoughtful leaders see that there is no hope of Palestine becoming completely, or even predominantly, Jewish. Their aim is cultural, rather than political, and they wish to develop a school of vigorous Judaism which will revitalise the religion of their people. Large masses of their race abandon the Synagogue, and the racial, rather than the religious tie binds Judaism together. It is true that the religious instinct is still strong in the heart of the Jew, and many young Jews turn to political causes to gratify their desire for something outside themselves to satisfy the craving. Many of the adherents of modern cults are Jews who, in their passion for the esoteric, prove themselves true children of the age.

The Open-mindedness of the Jew The modern educated Jew is far more open minded than his ancestors. He reads the New Testament and listens-in to Christian addresses. A leading Jew recently said that it was never so hard for a Jew to be a Jew as it is to-day, and the efforts to assimilate themselves to a Gentile environment unfortunately very often coincides with an abandonment of religion. There is a strong tendency to look upon our Lord as the greatest Son of their race, and to abandon the old almost instinctive hostility to the Redeemer. Wide unrest prevails, and with it a readiness to learn more about the character of our Blessed Lord, of Whom Einstein declared "I am a Jew, but I am enthralled by the luminous figure of the Nazarene." The real problem of the day is, will Judaism drift into unbelief, or will the Jew accept Christ?

Korea The hermit kingdom now under the control of the Japanese Government has been the scene of one of the most striking Missionary advances. It has accepted Christ, and not only accepted Him, but has arranged for evangelistic campaigns by themselves among the people who do not know the Saviour. Writing to the World's

Evangelical Alliance, the secretary of the "Christian Literature Society of Korea" expressed a wish that the programme should be published in the form of a booklet instead of the form in which it had been issued in the past. He writes, "So far as I know, this is the only mission field where every one carries a hymn book to Church, and they like this programme to be of such a size as will slip into the hymn book." The Koreans have demonstrated in many ways the reality of their Faith, and have fought through great difficulties to religious liberty.

Africa Progress Africa is awakening from its age-long isolation, and the work of the Missionary is being greatly blessed. We have been thrilled by the story of the Prophet Harris, who became his own Missionary on the Ivory Coast, and the Bishop on the Niger informs us that there are now 1,100 Anglican Churches in that country, and in one area which was entirely heathen sixty years ago, £36,000 is annually raised for its own Missionary work. In Tanganyika, where Bishop Chambers, who is married to the daughter of the Rev. the Hon Talbot Rice, a remarkable movement is taking place, and the Bishop returns to his Diocese prepared to meet the special needs. Twenty-five new Missionaries have joined his staff in the past three years. The Mission has now attached to it 241 African Catechists and Teachers, who work among the heathen and 9,176 Christians. The expansion of the mission has exceeded the hopes of its friends, and expansion carries with it fresh responsibilities.

Buenos Aires We have before us a Report of one of the many branches of the Argentine Philanthropic Schools and Institutions under the direction of the Rev. W. Case Morris—popularly known as the Dr. Barnardo of the Argentine Republic. There are in this home "El Alba" ("The Dawn") a total of 331 little ones who are comfortably housed and cared for as well as brought up in the Christian Faith. All who are acquainted with the moral condition of South America cannot be but thankful that in the centre of the life of the Argentine Mr. Morris has been able to carry through the remarkable effort to reach the children and to lead them to a knowledge of the Truth. On the children of to-day the faith of the Argentine depends.

The Mission to Lepers We congratulate the Mission to the Lepers on the opening of its new London Offices at 7, Bloomsbury Square. The Mission, when it began its work, brought the light of the Gospel to those living without hope of recovery. Life to them was a living death. During the past quarter of a century medical science has discovered the bacillus of the disease, and has introduced treatment that gives hope of recovery. There is no need for the children of lepers to become tainted. Removed from their parents, they can grow up healthy. The Society has done a noble work, and in the present day the need for its activities is most pronounced.

The China Inland Mission The China Inland Mission has as its motto, for its Annual Report, "We wrestle," and certainly the past year has been a time of wrestling. But there is no note of despondency, but instead an appeal for two hundred more workers in addition to the 1,162 now engaged in the wrestling. At the close of 1929 there were 42,428 men and 30,860 women communicants in connection with the missions. It requires faith and courage to labour in China in these days of trial, but the C.I.M. has never lacked either, and it looks forward to the advance in unoccupied areas. The story of the mission is one of the miracles wrought by God in this age, and with the coming of settled life in China we may look forward to a great harvesting of souls, due to its work and the wide-spread circulation of the Bible.

The Week of Prayer in China The National Christian Council of China tells us of the co-operation of the Churches in the observance of the Week of Prayer. In Shanghai the staffs of the central organisations directed them, met day by day with one accord in one place to observe the Week of Prayer. "Everybody participating felt greatly helped. . . . The Week of Prayer has certainly occupied a very prominent place in the programme of the Christian Church here in China. Many writers have written special articles about it." There can be no doubt that in China, as elsewhere, the privilege of meeting together for the observance of the Week of Prayer has done much to make Christians realise their oneness in our Lord Jesus Christ.

Books Worth Reading.

ROBERT LEIGHTON, ARCHBISHOP OF GLASGOW. By the Rt. Rev. E. A. KNOX, D.D. (Jas. Clarke & Co. 12s. 6d.)

With the approach of the Christmas season we shall be thinking of our gifts, among them books, and we are always glad when dependable advice is forthcoming concerning outstanding literature, suitable alike for clergy, ministers, or laymen, to all of whom a book worth reading is ever an acceptable present. This most attractive volume lays the whole Church under obligation to Bishop Knox, for Robert Leighton was the Saint who, in days of bitter controversy, tried to persuade his Seventeenth-Century contemporaries that the Spirit of Christ counted more for the establishment of His Kingdom than the triumph of either Episcopacy or Presbyterianism as the Divinely-ordered Church Government of Great Britain. Those who are interested in the burning subject of Church Reunion will find much on the pages of this volume to serve as a commentary upon this great problem as it is presented to us to-day. In a Foreword (of which there are two, the second by Professor Archibald Main, of Glasgow University), Dr. John Buchan remarks that "the Church of Knox could not be grafted on to the Church of Elizabeth even had he (Leighton) been the man to do it, for their basic principles were incompatible," and we think that English and Scottish readers alike of Bishop Knox's admirably-arranged and carefully-written book will gather a similar conclusion from present-day ideals of reunion which present such barriers as the Historic Episcopate as being of the *esse* of the reunited Church. The book opens with a description of the religious condition of Scotland in the early seventeenth century, and Bishop Knox remarks "It rarely occurs to Englishmen that Presbyterianism, now so unquestionably supreme North of the Tweed, had to confront and overcome the insidious intrigues of the Crown, as well as the forces of conscientious Episcopalianism and of the diehards of Romanism. But without this knowledge it is impossible to appreciate either the hope of reconciliation that inspired Leighton, or the tenacity with which the Covenanters clung to what seemed to be a hopeless cause." The chapters devoted to "Leighton's Boyhood and Youth," and "The Wander Years" trace the reactions from strong convictions of the parental home leading to the development of an outlook which desired, although without compromise, to take a course that would do most to bring men of honest and good heart together.

Leighton's career after his return from his wanderings reads like a romance. From a Presbyterian Parish Ministry in which his work was richly blessed, he became Principal of Edinburgh University—thus reigning over a University from which he had narrowly escaped expulsion as a student. Then he became Bishop of Dunblane—afterwards Archbishop of Glasgow—and finally retired from Scotland to a home in the South of England. He had surrendered his Archbishopric "with unfeigned thankfulness—longing to die in communion with the Church of England." The resting place of the Archbishop has a recumbent stone over it under the shadow of Horsted Keynes Church. The inscription reads "In an age of utmost strife he adorned the doctrine of God His Saviour by a holy life and by the meek and loving spirit which breathes through his writings." Undoubtedly this is true, and Bishop Knox makes us feel the honesty of the man who lived through so many changes, filled so many parts and seemed to some to be so anxious to bring others together that he finally lost touch with both sides that he understood better than any other man . . . Dr. Knox proves Leighton to have been sincere and, as he says, "regarded as a knave, Leighton would stand in a class quite by himself, or with Judas as his one solitary companion. Such an estimate of his character would not be true either to history or to psychology." In this biography we see him as he was, a true man of God, born in an age for the conflicts of which he was unfitted but ever ready to do all in his power to extend the reign of peace and goodwill among men.

GEORGE WHITEFIELD. By the Rev. A. C. Bickel (Minister of Whitefield Tabernacle, Bristol). (Pamphlet Dept. 1s. 6d.)

Any life of George Whitefield should be read by all. The Church is doing much to-day to give her children the great need is for prophets to evangelise the multitude. George Whitefield was a prophet and we have here related the way God raised him up, called him out at 21 and used him mightily for 34 years in England, Scotland, Wales and America. A member of the Holy Club at Oxford, entering into the full light of the Gospel before the Wesleys, though much younger, the inspirer and leader of the revival, the awakener who left others to build up, Whitefield stands out as a prince of evangelists who spent himself utterly in his passion for winning souls. The story of his life and work is told with enthusiasm, skill, hearty sympathy and understanding. The few slips in history and accuracy need no mention here in view of the wonderful and compelling life portrayed. The book is in four parts: the first three devoted to the man and his mission, the last to his challenge to our own times. If some among the youth of these days could hear the challenge and answer it we should see wonders again wrought by the Spirit of God.

It is essentially a book to make the young think as the story is told of what Whitefield did before he was 30 and continued to do to the end of his life.

The chapter in Part 4 on "The Evangelical Revival in the light of to-day, Theological and Ethical" is open to criticism. Such a statement as "The discovery of evolution as the divine method in the creation of man" unless by laying special emphasis on the word creation it is equivalent to creation during descent, will be very widely disputed. The statement on page 254 concerning John Newton and the slave trade should be withdrawn. "How sweet the Name of Jesus sounds" was first published 28 years after Newton had ceased any connection with the slave traffic. We must also dissociate ourselves from the explanation given of the new birth. While Mr. Belden's words contain valuable and needed truth, they do not by any means satisfy the tremendous words of St. John's Gospel and Epistle, "begotten from above," "begotten of God." And the attempt to soften the severity of our Lord's words by attributing them to His disciples seems to sacrifice the majesty and moral government of God and to make the disciples very untrustworthy witnesses. There is a very searching passage on area-conversion in the chapter on psychology, and the whole chapter deserves careful study and will raise questions and heart questionings. Devoted Evangelicals will follow with delight the story of the book, and the first two chapters in part four. Those who differ from much at the end of the book will learn of views widely held to-day, and so be prepared to correct them where they know them to be mistaken. We regret these serious faults in an otherwise useful book.

THE CHRISTIAN YEAR IN "THE TIMES." ("Times" Publishing Co. 7s. 6d. net).

It is impossible to praise too highly the service it renders by the "Saturday Sermon" which appears every week in *The Times*, or the daily text (which, we understand, is editorially chosen) which appears under "Personal Announcements." The Saturday articles are not really sermons, if they were they might not be so eagerly looked for and read. They are presentations of different aspects of the Christian Faith, reverent, sincere and enlightening. Now, a handsome volume has followed, comprising no less than 100 of these articles presented as an ordered annotation of the Christian year "so as to deal consecutively with the facts commemorated at the greater festivals of the Church as a whole, and with some of those aspects of Christian morals which should engage the attention of thoughtful people as the seasons come round." It is a book to figure on the bookshelf and one to which one can at all times turn for spiritual profit and instruction in righteousness.

OUR NEW RELIGION—AN EXAMINATION OF CHRISTIAN SCIENCE. By Rt. Hon. A. L. Fisher, F.R.S. (Ernest Benn. 6s.)

Mr. Fisher examines Christian Science in the light of the Prophetess, The Creed and The Church, and throughout his treatise deserves praise. Christian Science in the ultimate is neither "Christian" nor "Science," and it is the duty of all Christians to acquaint themselves with the history, facts and teachings of the move-

ment through the study of this volume, written as it is with detachment from prejudice and with wit and clarity which makes the book arresting and attractive. We have always wondered why Mark Twain's excellent and convincing volume on Christian Science has not been published in this country, but we are thankful to Mr. Fisher for making this volume available. It will fulfil much good.

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ROMAN CATHOLIC PROPAGANDA

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MARCH-APRIL, 1930

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by

J. W. POYNTER

With a Foreword by

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UNIVERSAL WEEK OF PRAYER - 1931

JANUARY 4th to 11th.

See page 3 of Cover

NOV. - DEC., 1930

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ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

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(British Organisation)

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Universal Week of Prayer, 1931

JANUARY 4th—11th inclusive

LOCAL ARRANGEMENTS

HOW TO HELP

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1. The Universal Week of Prayer is generally observed throughout the first complete week (commencing with Sunday) of each new year. This arrangement is universal.

2. For the furtherance of Christian Unity and co-operation it is specially requested that it may be stated on all local announcements that the meetings are under the auspices of, or in concert with, the World's Evangelical Alliance.

3. Commence local arrangements early. Do not leave them until the end of December (when there is great pressure at Headquarters). Enlist the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

4. Secure a convenient local Hall where Christians can meet as "all one in Christ Jesus" for this season of united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches.

5. Order sufficient copies of the letter of Invitation and the daily topics for Prayer (one page is left blank for local announcements of the meetings) to enable their distribution in local Churches on the Sunday preceding the week-day meetings (Sunday, January 4th, 1931). They are supplied under cost price for this purpose. This plan enables those attending the daily meetings to come prepared intelligently to share in the extempore prayers. Others, unable to attend the meetings, having the daily topics for Prayer, will be enabled to use them at home (the topics are suitable for use at daily Family Worship).

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